

T H E

CRITICAL REVIEW.

For J A N U A R Y, 1793.

A Commentary illustrating the Poetic of Aristotle, by Examples taken chiefly from the modern Poets. To which is prefixed, A new and corrected Edition of the Translation of the Poetic. By Henry James Pye, Esq. 4to. 1l. 1s. Boards. Stockdale. 1792.

TWO translations of the Poetic of Aristotle were published about three years since, at a time when the English reader had only the mutilated inaccurate version from Dacier's translation; and another, if less unfaithful, more inelegant and unpleasing. The contending rivals, Mr. Twining and Mr. Pye, we brought together in our sixty-eighth volume, and pointed out their respective merits. We perceived faults in each; and, in the corrected version, prefixed to the Commentary before us, we find that Mr. Pye is aware of some of his errors, and has republished his translation more accurately. The object of the Commentary is to render the 'Poetic' more familiar to the English reader, and to enable him to judge how far the rules of the Stagyrice are really consonant to truth and nature. With this view, the illustrations are chiefly from modern authors; and the notes, which could not be inserted, from their length, in the margin of the Commentary, are added at the end: they chiefly contain defences of our author's translation, where he differs from Mr. Twining, and some disquisitions on the more difficult and disputed passages.

It is justly remarked by Mr. Pye, that those who looked on Aristotle through the medium of the French critics have been misled. His object is to show what truth and nature dictate, illustrating these precepts from the excellencies and defects of the best authors in each department. The circle of the ancient dramatists was limited, and their arrangements confined within a narrow scale; so that his precepts are by no means coextensive with the improvements of the modern stage. Yet they do not inculcate the indispensable observation of the unities, the bloodless action, and unimpassioned declamation of the French theatre; but, though limited in his views, his vast comprehensive knowledge, his logical precision, and acute pe-

C. R. N. AR. (VII.) Jan. 1793.

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netration, have enabled him to suggest more than could possibly be expected in his situation. Our author's illustrations are chiefly from the best writers; and, when we add, that, in music and painting, he has been enabled to avail himself of the opinions of Mr. Jackson and Mr. Hodges, in their respective professions, we can scarcely doubt of the propriety and ingenuity of the remarks on these subjects.

Of the notes themselves, it is not easy to give a connected account. We shall again look over the volume, and select some passages which appear peculiarly interesting and pleasing. The remarks on that passage of Aristotle, where he observes that we love to see things, in themselves disgusting, accurately represented, are just, ingenious, and frequently original. We shall extract some parts of it. Metastasio observes, that to render imitation pleasing, it is necessary that it should be clearly seen to be an imitation.

• This appears in painting from the greater excellence allowed to a good picture, compared with those representations of letters, newspapers and deal boards, which sometimes really deceive the eye; and in sculpture, from the great superiority of a fine statue, to a piece of coloured wax-work. Even in personal mimicry, it seems that the resemblance may be too striking, as in the story of the person who was hissed for not imitating the squeaking of a pig, so naturally as his competitor, though it proved to be the animal itself, which he had concealed under his coat. The same circumstance will be found in theatrical imitation. An actor who has really a defect, will never represent such a defect well on the stage. In Hill's Actor there is a very just observation on this. 'There are some characters in which a representation of old age is necessary, but even in these it is better that it should be a pretended than a real age we see.' The stage is a scene of representation, not realities. Mr. Foote pleases more in Fondlewife than an old man possibly could: and the reason is evident: we wish to see the representation of a ridiculous, not of a pitiable old fellow. We expect to be entertained with the follies of age, not disgusted with its infirmities. The poet can separate these perfectly in the character that he draws; and when a person of real judgment is to represent it, he also can separate all that is contemptible, from what is the object of compassion, and shew it singly.' I remember an instance of a French gentleman, who spoke English with the accent of his country, performing the Frenchman in Lethe, on a private theatre, with very indifferent effect. Irish and Scotch characters, it is true, are often well represented by persons of those countries, but such actors are all able to speak good English in other parts, and know how far to carry the imitation. I conceive a Scotchman, or an Irishman, whose conversation was always
strongly

strongly marked by their respective dialects, would succeed no better than the French gentleman I have mentioned:

‘ To apply this to the illustration of Aristotle. Certainly the picture of a dead body will in general give no disgust, or excite no painful horror; however well executed: but a dead body might be so formed in wax-work, as absolutely for a moment to deceive the eye, and then, even if the deception were declared before its exhibition, I doubt if the spectator would receive any other pleasure than what might arise from the accuracy of the workmanship. But even in a picture, if circumstances in themselves really disgusting are added, horror will rather be excited than pleasure, as in the print of a robber entering a vault to plunder it; and some engravings from Holben’s celebrated picture of *Death’s Dance*, which I have seen. The same thing is incident also to poetry, as in a little poem on the death of a lady, which begins;

‘ In yonder grave my Helen lies.’

In dramatic representation, it is truly observed, that the imitation may be too exact. From scenes of domestic distress, particularly from the representation of the *Gamester*, a feeling mind must rise with the most exquisite pain; and, while we feel the distress of Mrs. Siddons in *Isabella*, no accuracy of imitation can compensate for the uneasiness. In the artificial style, however, of acting, in which she excels; the delusion cannot be long kept up. The extravagant gestures, the studied preparation for an incident, or a stage-effect, seldom fails to show in the moment that all is imitation.—In another note, our author resumes the subject, how far the mind can be deceived by dramatic representation. It is where he speaks of the unities, and endeavours to prove that the words of Aristotle must be tortured, to bring him among the advocates of this cold insipid mode of conducting a dramatic fable. The precept of Aristotle, which has given occasion to modern critics to assert the necessity of the unity of time, is, that ‘tragedy endeavours as much as possible to confine itself to one revolution of the sun, or only to exceed it a little.’ On this it is properly remarked that we are as much disgusted when, during six minutes, six hours are supposed to have elapsed, as we are when incidents are confined to a definite space of time, which could not possibly have happened in it.

‘ In the ancient drama, where the action was never interrupted, and the stage continually occupied by the chorus, I must think that probability is really in some measure violated when the supposed time of action is at all extended beyond the actual time of representation. Of this the supplants of Euripides afford us a striking instance. Theseus marches from Athens to Thebes, gains a com-

plete victory, and a messenger returns to give an account of the battle, during a short lyric dialogue between his mother Æthra and the chorus. I appeal to any unprejudiced judge if the conduct of Shakespear, who most likely would have transported us to Thebes, and made us spectators of the battle, has any thing so really contrary to probability as this, or if any thing can be more unreasonable than the rules of those critics, who, because Aristotle allowed the period of twenty-four hours, or a little longer, to a drama without intervals, would, on that very authority, confine a drama within intervals to three hours.

But though the modern drama, from the breaks in the representation, by the division of acts and change of scene, has not its duration marked out by the nature of its composition, yet if the period of time is defined by any circumstance whatever, and events are supposed to happen in that period, which it is either physically or morally impossible could have happened, the error is against truth and nature, and not only against the arbitrary or the reasonable laws of the drama; and it must be confessed, we sometimes find our own inimitable dramatic bard erring in this respect. The tragedy of King Lear will furnish an instance of this kind of error. In the second act, Lear comes in, with all his train, to Regan at Gloucester's castle, having been recently affronted by Goneril. From the circumstance of the storm continuing, it is obvious that the interval between the second and third act, does not comprehend a period of time, much exceeding that which really passes, and the eyes of Gloucester are put out on the same night, just as he had relieved the old king on the heath; yet in this time we hear, 'there is part of a power already footed to revenge the injuries the king now bears;' and Cornwall says, 'the army of France is now landed.' This rule of natural unity is equally essential to the drama, the epopee, the fable, and the tale; it has nothing to do with the most striking flights of improbability. If a writer puts his hero on a magic courser that can

' Put a girdle round about the earth
In forty minutes,'

it is no offence against this rule; but it would be a great one to make an army march from London to Edinburgh in one night.'

The fact is, that the drama is not a representation of what happens in real life, exactly in the way it does happen. The facts are concentrated, the leading ones chosen, and the whole connected by narrative. Distance and time are proportionably shortened; and, if the real events be supposed to resemble a scene delineated on paper, the drama is that picture concentrated by a convex mirror. Real time is not considered even in the ancient dramas, nor can an event be easily conceived, where the incidents

idents are so close as fix the attention, and, at the same time, so interesting as to excite the passions. How then is the drama a representation of nature? It is so in its outline, for the events may have happened: it is more accurately so, in each distinct scene, where the narrative or the appropriated sentiments engage the mind by the semblance and interest of reality. To succeeding scenes we carry little more than the tone of mind and the knowledge of the characters; and, to succeeding acts, we carry these, less vivid, and an interest weakened in proportion to the interval. Cato, it is observed, might have been confined with very little alteration to the limits of twenty-four hours: it would on this account have been neither better nor worse; and, if the time exceeds that of the representation, twenty-four hours or twenty-four months will make little difference. The unity of place the ancients often preserved, but it was from necessity, and the inconveniences to which they were subjected in preserving it should teach us to rejoice that we have escaped from the trammels. Our author does not materially differ from the opinion, that we have thus given, and his concluding paragraph is too just and too well expressed to be omitted.

‘ The false reasoning of the French critics, and their followers in this country, has arisen from the mistaken notion that dramatic imitation ever was, or ever could be a real deception. We are affected by the general probability of the incidents arranged by the poet, in such a manner as to render the impression of those he intends should work on the passions, most forcible, by softening, or suppressing, every circumstance which might at all interfere with the passions he wishes to excite; and this, when accompanied by the recitation and action of a good player, must have the strongest effect on the spectator; but as to real deception, in the most impassioned scene of Lear, acted by Garrick, it never for an instant existed. The means of imitation were always apparent, or, to speak in the language of a late commentator, “ It is false that any representation is mistaken for reality; that any dramatic fable, in its materiality, was ever credible, or, for a single moment, was ever credited.”

Of the Margites, a comic poem of antiquity, a species of writing which the ancients scarcely ever attempted, our author gives some account. The hero, Mr. Pye remarks, must have been an absolute idiot; and, therefore, unfit even for the grossest farce: yet, from one passage, which our author quotes from the second Alcibiades of Plato, he seems to think that there was a semblance of comic character, *πολλὰ ηπισατο εργα κακῶ; δ' ηπισατο πάντα*, ‘ much had he learned, but all had learned amiss.’ It should have been observed, however, that the in-

terpretation given of this line by Socrates, in the dialogue, is very different; and, if we consider the humorous characters in the Iliad or the Odyssey, we shall find that the ancients had little idea of blending follies with excellencies, of shading faults so as to render them less disgusting, and giving them occasionally that happy mixture of humour which would render them pleasing for a time.

Thersites, in the Iliad, is wicked and disgusting; Elpenor, in the Odyssey, is far from entertaining; and it must be at least allowed, that they did not injure the cause of morality by gilding vice, or making the representative of the contemptible coward, for a moment, pleasing. Margites, if we can trust the representation of Socrates, and, indeed, of Eustathius and Suidas, was a stupid and a vicious blockhead.

In a note, which follows very nearly, Mr. Pye defends Aristotle against the accusations of Mr. Cumberland, who observes that Aristotle had not given a proper idea of comedy in his time, when he styles it 'a picture of nature worse or more deformed than the original.'

'It seems, he says, to arise from a mistake as to the idea intended to be conveyed by the word *worse*, considered in a poetical light. As Aristotle does not require the persons of tragedy to be better in a moral view, but only in the sense explained in note 1. on chap. 11. so the characters in comedy, on which its poetical distinction depends, are not, according to the observation at the beginning of this chapter, to be worse than those of the present time, as to depravity in general, but only to be more uniformly charged with those qualities calculated to excite laughter than is usually, or indeed ever met with in real life. That Achilles never said an absurd thing, or Thersites never acted wisely, or seriously, is out of common probability; but the poet who introduces these persons, or characters resembling them, on the tragic, or comic scene, would frustrate his own purpose if he shewed an instance of ridiculous absurdity in Achilles, or serious reasoning in Thersites; and in this sense, one is drawn better, and the other worse than human nature in general. I believe this rule is observed by every tolerable dramatic poet, without any notion of acting according to the precepts of the Stagirite. But though this is the general distinction of the two provinces of the drama, it does not follow but there may be some characters in comedy not destitute of tragic dignity, as there were evidently parts of the Greek tragedy which had not only a comic but even a burlesque cast. Shakspeare has not only blended tragedy and comedy in the same piece, but he often introduces a stroke of humour in a grave, though never I believe in a pathetic scene; and a trait of dignity in a ridiculous scene. But he always preserves

the propriety of character. In the field at Shrewsbury, when Worcester and Vernon come to the king's camp just before the battle, he introduces a ridiculous sarcasm on Worcester's excusing his rebellion as involuntary, but he puts it in the mouth of Falstaff. And in the tavern at Eastcheap the prince of Wales recollects the impropriety of his conduct, at so critical a period, and blames himself with great spirit and dignity; but no such reflection is uttered by any other of the party. Yet though Shakspeare has avoided this confusion of character, it would be the absurdest partiality to deny, that the mixing the serious and the comic, in one piece, tends to destroy the efficacy of both, and is, therefore, a fault. That the necessity of committing this fault was imposed on him by the taste of the public, is apparent, from the practice of all the cotemporary writers, and if he has contrived to do it with less impropriety than others, it surely is no small degree of merit.

Perhaps the defence, though ingenious, is not perfectly just. Aristotle seems rather to refer to the comic characters; and, as lately alledged, those of the grossest stupidity and wickedness were the personages designed to excite mirth. They were overcharged so much, as to be worse than any which nature presented; and the mirth was excited by the black eyes and numerous bruises with which they were punished. The beating of Sannio, in Terence, seems to have been designed as highly humorous, even in a more refined period: and we have an instance, on our own stage, in the beating of alderman Smuggler, by sir Harry Wildair, that merited chastisement may excite mirth. The humour of a pantomine is of the same kind; and the clown suffers in many different ways, to the great entertainment of the galleries.

The disquisition how far dramatic representations, including fictitious stories in the closet, influence the mind and morals, is too extensive for a particular examination, and the conclusion, we suspect, not just. With a few exceptions, dramatic representations begin and end in amusement only, though Macheath has, we fear, led some enterprising youths to the gallows; and the former part of *George Barnwell* had a greater influence than the latter, as the play generally acted. That we feel less for the misfortunes of humbler life, from seeing people in exalted stations unhappy, is a refinement which we fear experience will not support. People acquire rather the affectation of sensibility, and sometimes probably even sensibility is increased, as terror is increased by danger having previously occurred. The latent faculties of the mind are excited by moderate exercise, though deadened by its frequent repetition. We suggest, however, these opinions with some diffidence; for

the subject requires a more attentive examination than we have been able to afford it, and a more extensive experience than we can, in our situation, attain. The following observations we shall transcribe from our author, on the equitable principle of 'audi alteram partem.'

'My opinion of the idea of Aristotle receives the strongest corroboration from the fragment of Timocles, an Athenian comic poet, quoted by Mr. Cumberland, in the Observer, No. 106,

'Yet hear me speak. Man is, of living beings,
By nature most unhappy. Life to him
Brings many a bitter pang. Then for your woes
This consolation seek. He finds oblivion
Of his own griefs, whose susceptible heart
Is gently drawn to feel another's sufferings,
And finds instruction mingled with delight.
Turn to the tragic muse, and meet relief
In every scene. If "sleep'd in poverty
"Up to the lips;" there Telephus shall shew
A monarch poorer, and console your want.
Say, are you mad? Behold Alcmaeon's frenzy,
Are your eyes dim? Lo the Phineidæ blind!
Is your son dead? The loss of Niobe
Shall lighten yours. Or, are you old and wretched?
Learn from Oeneus. If unnumber'd ills
Worse than all these should press you, he who turns
His thoughts on other's miseries, will know
With patience more resign'd, to bear his own*.'

'On the same principle with this mode of reasoning, (and I see no cause to question the justness of it) may not the young woman, who is for ever weeping over the distresses of a Clarissa, or a Sydney Biddulph, and tracing the affecting scenes, and wonderful revolutions, to be found in the adventures of a Cicilia, or an Emmeline, have her feelings something deadened to the less interesting distresses of ordinary life; or, to use the words of Aristotle, with some paraphrase, may not the passion of pity be purged of some of its more violent effects in reality, from being frequently

* I ought, perhaps, to apologise to the reader for substituting a version of my own, for the elegant translation of Mr. Cumberland. But my purpose required a closer copy of the original; especially in the 4th, 5th, 6th and 7th lines, which correspond so exactly with the opinion of Aristotle.

Παραψυχὰς ἐν φρόντιδι ἀνεῦρατον
Τούτας ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν
Πρὸς ἄλλοτριον τε ψυχαγωγῆσι πάσκει
ΜΕΘ' ΑΔΟΝΗΣ ἀπῆλθε, παιδευθεῖσά μιν.'

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excited for amusement by fictitious tales † of woe. Much has been said of the tear of sensibility, and I own I should have little opinion of the head or heart of any person, and especially of a woman, that could laugh over Clarissa, or sit with dry eyes, while Mrs. Siddons was acting Isabella or Belvidera. But these tears are the means, and not the end; or, to pursue the medical metaphor of Aristotle, they are the operation of the medicine, and not its final effect; neither are these feelings always a test of real humanity. Rousseau observes somewhere, that "the tears which we shed for fictitious sorrow, are admirably adapted to make us proud of all the virtues we do not possess." Some very humane and benevolent men are fond of being present at executions; and others will feel for distress on the stage, without having, in reality, any humanity at all. Plutarch, in his Life of Pelopidas, and in his treatise on the Fortune of Alexander, relates an anecdote of Alexander, king of Phærea, one of the most cruel tyrants of antiquity, who, on being moved to tears by the representation of a tragedy of Euripides, left the theatre with confusion, ashamed to discover, that he who was insensible to the sufferings of his people, should be so strongly affected by the distresses of Hecuba and Andromache.'

The arguments, in opposition to the opinion of Metastasio, that the whole of the ancient drama was musical or modulated, are very ingenious, and though not unexceptionally just, are, on the whole, accurate and conclusive. The Commentary on Aristotle's remark of the necessity of a fable, contains some observations of singular beauty and propriety. After remarking, that we are strongly affected by a tale of private distress when we are insensible to the devastations of war, or any instrument of general destruction, he adds:

' An error of the opposite side, but arising from the same cause,

† May I be allowed to quote a former attempt of my own, to support this opinion?

' Awake to each fictitious feeling grown,
And moved by ills to real life unknown;
The mind, with scenes of fabled woe possess'd,
Will shut to homely grief the senseless breast,
And turn from want and pain the offended ear,
To pour for feign'd distress the barren tear.

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' Perhaps the effect of comic imitation may, in some measure, illustrate this subject. Does not the representation of ridiculous characters and incidents, heightened beyond what we ever find in reality, blunt in some degree the force of ridicule on characters in life, which are never so truly laughable as the fictitious ones: for as Longinus observes, laughter is a passion, though a pleasing one. Καὶ γὰρ ὁ γέλως πάθος ἐν ἡδονῇ. Long. sect. xxxviii. See also note xiv. on chap. xxv.

appears

appears in the last book of the *English Garden*. By making an affecting tale the principal object, the subject of the poem is thrown entirely into the back ground. The mind is so much more influenced by the imitation of human actions and manners, than by any the most beautiful description of inanimate nature, that when they coincide, if the former is not very much kept down, it will entirely destroy all our interest in the latter. The story of Eurydice, in the fourth *Georgic*, is like the sketch of a mythological incident, such as Niobe, for instance, introduced into a landscape. But the pathetic tale of Nerina, and especially in the peculiar form in which Mr. Mason has introduced it, takes up our whole attention, and the embellishment of the *English Garden* becomes the mere scenery of the action. Who will regard the ornament of a temple who is looking at the slaughter of the innocents, or examine the perspective of an apartment, which contains a Beaufort expiring in the agonies of guilt and despair.'

The whole of the following note is too excellent to be mutilated or abridged.

'Perhaps there is not a stronger instance of the difference between manners introduced as secondary to the action, though arising immediately, and necessarily, from it; and their holding the first place, than the novel of *Tom Jones* compared with *Tristram Shandy*. The masterly contrivance of the fable in the former, at once astonishes and delights us; but though we may be struck with the high colouring of the other, we soon perceive it is laid on promiscuously; we are amused, but we are not interested, except in those parts where our passions are engaged by incident, as well as awakened by quality; such as the admirable story of *Le Fevre*.

'I have often thought the censure passed by Longinus on the *Odyssey*, when compared with the *Iliad*, arose from his misapprehension of this and another passage of Aristotle; for one of the reasons he gives for introducing his unfavourable criticism on the *Odyssey*, he himself tell us, is to shew, 'how the greatest writers and poets, when their genius wants strength for the pathetic, naturally fall into description of manners. Now it is true, Aristotle does characterise the *Iliad* as being simple and pathetic, the *Odyssey* as complicated and descriptive of manners. (*Poetic*, chap. xxiv.) But he obviously uses pathetic, as applied to the *Iliad* in the same sense with his definition of tragic pathos in the eleventh chapter; 'the exhibition of deaths, tortures, and wounds;' and not of that pathos which Longinus considers as a species of the sublime. And to consider the two poems with regard to the passage before us, surely the *Odyssey* strictly fulfils the idea of Aristotle, in painting the manners through the fable. And though the *Iliad*, to use the language of the drama, may be fuller of bustle, I cannot think the fable either so well constructed, or so interesting, as that

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of the *Odyſſey*; and ſurely if there is only equal excellence in the firſt requiſite, it can, at leaſt, be no fault, to have ſuperior excellence in that which is allowed to hold the ſecond place.*

In comedy, obſerves Aristotle, the poet firſt forms the fable, and then adds caſual names. This occasions a very entertaining diſquiſition from our author on the influence of names, and the premature information they afford. It is true that, in our modern comedies, we have not Horner, Fondlewife, Dapperwit, and Wildair; but what is equally wrong, the hero is never called Villars, nor the unfaithful friend Clerimont. I knew, ſays a young lady, ſpeaking we believe of Betſy Thoughtleſs, that Betſy would be a widow, for the author would never leave her with the odious appellation of Mrs. Munden. Our Reviewer of novels informs us, that he can always anticipate the concluſion from the names. In comedies, the actors, as well as the names, inform us, who is to be the happy man, who the hero and who the villain. It were to be wiſhed, that this could be avoided; for it deſtroys expectation, and eager curioſity is too ſoon gratified. In ſome late plays, indeed, where the event is not too obviously anticipated, the very ſlender deſign is often inviſible from its inſignificance.

Events muſt, indeed, be foreſeen in hiſtorical plays; for the poet, who cannot change the cataſtrophe, cannot conceal it. This part of the ſubject Aristotle clears up with great propriety. There are few events not connected, or which may not be ſuppoſed to be connected, with other circumſtances of intereſt and importance. Theſe may contribute to form the plot, and add to the play that intricacy of fable neceſſary to its intereſt, while the mind is agreeably entertained, and the uncertainty transferred from the event, to the connection of the ſituations with the event. Many plays on our ſtages owe much of their merit to this circumſtance, though the authors probably never read the Poetic. Real ſituations are alſo to be heightened by artificial arrangement, for it muſt be remembered, that dramatic performances as well as the representations, are always on a larger ſcale than real life; and, like a picture deſigned to ſtrike from an exalted ſituation, the ſtrokes are broader and more coarſe, the colouring more glaring.

The obſervations on the Peripetia and the Diſguiſe are judicious; in many tragedies, it is well obſerved, that there is little change of fortune, for they begin with tears, and the alteration conſiſts only in occaſional gleams of good fortune. But the modern ſaſhion, which admits of tragedies ending happily, has this among other advantages. The diſtreſs, in which the mind is left after the representation of the Gameſter, Venice

nice Preserved, Isabella, and a few tragedies of a less modern date, is intolerable.

But we have been wandering too heedlessly in our author's pleasing parterre, and culled flowers while we should have pursued our journey. We trust, however, that the reader will find the flowers pleasing, and regret the time employed in the task as little as we have done. *The remainder we must defer.*

Paradise Lost. A Poem in Twelve Books. The Author John Milton. Printed from the first and second Editions collated. The original Orthography restored; the Punctuation corrected and extended. With various Readings: and Notes; chiefly Rhythmical. By Capel Loft. 4to. 2s. sewed. Stockdale, 1792.

OF Milton's greatest work no manuscript remains; yet the two first editions, printed while the author was living, appear to have been corrected with particular care, and now Bentley is no longer supposed infallible, to these we may trust for the genuine text of Milton. While typography and engraving contend which shall most adorn the only English Epic, Mr. Capel Loft thinks the simple form of the original Edition more attractive, and he purposes to publish 'Paradise Lost,' in the same stile, and nearly in the same form. Of this form the first book now appears as a specimen, and may probably delight the antiquary: to us it is not equally attractive; however, if he preserves the genuine text, with only the various readings of the second edition, as in the book before us, his copy must be valuable. We could wish that he had done no more; but he seems to inherit the genius of his late uncle, and has prefixed different marks to facilitate the reading, and assist the understanding. Mr. Capel was equally solicitous to convey his own sense of the beauties of Shakspeare to readers of a dull capacity. The best that we can say of the present attempt is, that the marks do not greatly deform the page.

If enthusiasm be an useful quality for an editor, Mr. Capel Loft possesses it in an ample degree. Common admirers think the object of their adoration will attract till the language is forgotten: some eager ones will prolong the period to the end of the world; but that a work can be admired *beyond the end of time* is a little incomprehensible.

* Of these editions both are become mine, from a family, of which I shall ever think with affectionate esteem, and whom it well became to lay the foundations of the best and only adequate structure to the honour of Milton, by supplying these materials,
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indispensable to the design of editing this transcendent poem, with that accuracy which its merits. *To the end of time*,—and the thought seems not presumptuous, to add *beyond*,—such a work as *THE PARADISE LOST*, must remain a glorious and imperishable monument of the application of the noblest powers to the highest and most excellent purpose.'

The orthography of Milton is a subject of some curiosity: we shall select a few observations on it from the present editor.

' In *Orthography*, he seems to have been governed rarely by etymology in his own, and more rarely in words derivative from the ancient languages; and not at all by the unsettled custom of his own age: but chiefly to have endeavoured so to spell, as should either mark the usual pronunciation with more certainty and consistency than the common mode: or suggest such an utterance as he thought preferable to the ear;—more dignified, or more impressively solemn.—Where words admit of being spelt in two ways, as those compounded with the preposition *in* generally do, he seems usually to have preferred the *i* to *e*; and in such words, if we spell *e*, we most generally, even now, pronounce *i*.—Sometimes, however, he appears to have preferred the *e*, as better timed to the quantity required, more melodious, and better cadenced; with a view to its relative effect in particular passages. One leading circumstance pervades his whole plan, and characterises his method of *Orthography* in both Editions:—the spelling of the personal pronouns with a double *e* where *emphatic*, and with a single where non-emphatic. One of these instances, where the emphasis had not been expressed by the observation of this mode of spelling, constitutes an article in the *errata*, which were added the year subsequent to the publication of the poem.

' Another personal pronoun in the plural happens to be frequent in *this* author, and (particularly in the poem before us), more, perhaps, than in any of our English poets; the pronoun *their*:—unless where it is emphatic, which it very rarely is, he spells it *thir*; to mark it by the short *i*, a vowel of the quickest and lightest pronunciation.'

' In general, where the accent falls, with no more than its usual force, in such words as *supreme*, the old English spelling, by the *ea* diphthong, prevails: otherwise when the accent is enforced by a more solemn and peculiar pronunciation. The difference will be found in *voluble* and *volubil*: where, with the different position in the verse, the orthography, and the place itself of the accent changes.

' The *doubled* consonant having the effect of indicating a *short* vowel, Milton spells *solid*, *metal*, &c. with the first consonant doubled.

doubled. He doubtless thought it of less importance to point out a Latin derivation, insignificant to those who were not otherwise likely to be acquainted with it, than to mark and ascertain the pronunciation, which seems the prime duty of *orthography*, whether in verse or prose; and in verse particularly, and such verse as Milton's, to mark the most accurately timed, most graceful, and advantageous pronunciation.

* The *r* is particularly circumstanced: and Milton doubles this very peculiar consonant, as the Greeks do, to mark a more forcible and animated utterance. The *s* resembles it in this effect of doubling the letter, as may be easily observed in the difference between *was* and *glass*. *r*, in termination, is very similar to the short *i*; when the voice rests a little longer upon it, *ie* will express its power better. Milton spells in both ways, *glory*, *majesty*, and other words of that kind. I have endeavoured to preserve the analogy, so as best to indicate the time and cadence, when the last syllable is short, as, by following a strongly accented syllable, I have preferred *y*: where less short, *ie* has seemed preferable. It would be an affront, however, to any who are inclined to read Milton — an affront, of which they are very undeserving, to inform them, that I do not mean it as equivalent to the long *e*; the double *e* in our language, *eta* in the *Greek*, according to the obsolete and now childish or burlesque pronunciation, of which we have abundant instances in our old English ballads; and of which Shakspeare seems to have intended a ludicrous example in his prologue to that startling interlude in *Hamlet*. I mean only an indefinite and surd difference of time*.

* The *e* final is often in use by Milton: sometimes as the *e* feminine of the French; giving an insensible prolongation; sometimes, seemingly, merely as distinguishing a substantive in the plural from the third person singular, contracted, of its verb.

Mr. Loft means to add a copious index, a table illustrative of Milton's use and application of scripture, Dr. Johnson's and Mr. Addison's criticisms, with the most remarkable modern testimonies. A table of the different editions, with a description of some of the most scarce copies is subjoined. From this account, our readers must judge of the value of our editor's new publication. In this age of refinement, we cannot be displeased with an attempt to make simplicity fashionable: we fear, however, the taste is too much corrupted by the glare of splendour to render the present Edition very successful. Perhaps too, what some may style simple, to others will appear awkward and uncouth.

* * Χροὶς ἀλογον διαφοραν, as the Greek musicians and grammarians (with them grammar was a part of music) would have considered it.

For us, and for our tragedie,
Here stooping to your clemencie,
We beg your hearing patientlie.

See Cibber's admirable Apology.

A brief Examination of Lord Sheffield's Observations on the Commerce of the United States. In seven Numbers. With two supplementary Notes on American Manufactures. 8vo. 2s. Phillips. 1792.

LORD Sheffield's Observations on the Commerce of the United States were written at an early period of that government, when there could not be sufficient *data* for ascertaining with certainty the facts and conclusions which he adduced, and when the infancy of those States rendered their commercial prosperity an object of distant expectation. The observations, however, which his lordship then made, have ever since been regarded as the result of great political discernment, and seem to have hitherto regulated the public opinion respecting the commerce of the United States. Some remarks, indeed, on lord Sheffield's production were published, we believe in America, a few years ago; but they appeared to be the offspring rather of national enthusiasm than of positive enquiry, and, therefore, made little or no impression unfavourable to the establishment of the principles maintained by his lordship. Of a very different nature is the explicit Examination now before us, which rests on the public authority of the federal government of the United States of America. The author, by his department in the treasury of those States, has had the means of the best information, and we cannot suppose that, in submitting his statement of facts to the public, he could have any rational motive to deviate from official fidelity. On this account, the Examination seems fully entitled to the credit attached to authenticity; and, however much it may tend to diminish the extensive prospect of British commerce, delineated perhaps with some partiality by lord Sheffield, we shall faithfully detail the present author's remarks, as the means of correcting errors, which, while they mislead, can never be productive of advantage.

This Examination was commenced in the American Museum for March 1791, and continued in the months following, as circumstances permitted, till July last. The author begins with the carrying-trade, which, in the opinion of lord Sheffield, is lost to the people inhabiting the American States, by their choice of independence. His lordship's seventh table states the inward tonnage of all the British provinces in North America, in 1770, to have been 365,100 tons. From this amount are to be deducted the entries in Newfoundland, Canada, Nova-Scotia, the two Floridas, the Bahamas, and Bermuda, being 33,458 tons, which leaves the entries in those provinces that are now the United States, at 331,642 tons. The

The ships owned by British subjects, not resident in those thirteen provinces, are also to be deducted from the computation of lord Sheffield. Champion considers these to have been nearly the whole in the European trade; but though this supposition is believed to be erroneous, the amount of them, doubtless, must have been very considerable. We are informed, however, that the return of entries of American vessels for the last year, rendered by the treasury to the house of the representatives, though known to have been incomplete from inevitable causes, amounts to upwards of 363,000 tons, exclusive of fishing vessels. From this statement the author infers, that the carrying-trade, which results almost entirely from an agriculture that fully lades 650,000 tons of vessels to foreign ports, is considerably greater than what the American States enjoyed as British provinces. A very beneficial coasting-trade (employing above 100,000 tons) he affirms has likewise grown up, partly from the variety of productions and mutual wants, and partly from the introduction of manufactures, which it was believed the United States could never attain, and with which Great Britain alone used to supply that country.

Beef and pork, according to lord Sheffield, are not likely to become considerable articles of export, so as to interfere with Ireland for some time. The medium annual quantity exported from the provinces, before the late revolution, he states at 23,635 barrels. The examiner, however, informs us, that their treasury-return, for the last year, exhibits 66,000 barrels, besides 2,500 barrels of bacon, 5,200 head of horned cattle, and an equal number of hogs. Besides this exportation, we are told that 263,000 tons of vessels were victualled from the American markets. The medium price of the pork was thirty-seven shillings sterling, and that of beef twenty-eight shillings. The author thence affirms, that in the course of a few years, the American States will offer to all foreign nations such quantities of salt provisions, especially of beef, as must seriously affect Ireland, where that article is sold at almost a third of additional price.

With respect to teas, lord Sheffield's opinion was, that as the English East India company can afford to sell them on equal, if not on better terms, than the Dutch, or any other nation in Europe, there is no danger of losing the American market. But, according to the examiner, the teas imported by the American merchants directly from China, in the last year, were two millions six hundred and one thousand eight hundred and fifty-two pounds, which is fully equal to the consumption of the United States.

The writer of the Observations had pronounced it to be his opinion, that salt would be taken indiscriminately from Europe:

‘ thereby misleading (says the examiner) the government and people of England into a belief; that they will have a chance of supplying a considerable proportion.’ The British salt, we are told, is what is called *fine* in America, from the small size of the crystals. Of this kind the price is greater than that of the coarse, and not a twentieth bushel was imported before the present year, it being little used but at the table, and inconvenient to export to the interior country; but the new duty, near the eighth of a Mexican dollar, will render its importation very unprofitable in future. A bushel of rock or alum salt, as it is termed, from the size of the crystals, will go as far in use, as a bushel and a half, or two bushels of the finer kind; and the duty is equal. We are informed besides, that the American grain and lumber ships to Portugal, their tobacco ships to France, their corn, flour and lumber ships to Spain, their vessels to the Cape-de-Verd and West India Islands, are accommodated with ballasts of salt, which is cheap and plentiful in those places, and beneficial to the timbers of a vessel. The author adds, that the liberation of this article in France will occasion it to be better made there in future, and the French will consequently supply the American States with larger quantities than formerly. The approximation of their settlements to the salt springs, and the increase of white population on the southern coasts, will, it is likewise said, occasion great additions to the quantity made at home.

Shoes, lord Sheffield had observed, were, and must continue to be imported in considerable quantities, and principally from Britain. The present author says, it is probable that not less than eight millions of pairs of shoes, boots, half boots, gaiters, slippers, clogs, and goloshoes, are annually consumed in or exported from the United States. Their population proves to be near four millions; and if each person wears a quantity of those manufactures, equivalent to two pairs of shoes per annum, the number will be made up. Of this quantity, only 70,450 pairs of shoes, boots, &c. were imported into the United States in the last year. Tanned leather, weighing 22,698 pounds, was exported within the same time, and 5700 pair of boots and shoes. Of unmanufactured hides, only 230 were shipped abroad. The leather branch, the examiner says, is the *second* in England, and it is equal to one-fifth of her staple manufactures. In the United States, we are told, that the shoemaker’s wares alone appear to be more in value than one-fourth of their exports: and as New England is their greatest cattle country, it is plain, says the author, that its inhabitants must be in a considerable degree indemnified for the effects of those regulations which operate towards a diminution of their fisheries.

C. R. N. AR. (VII.) Jan. 1793.

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Paper,

Paper, it was alledged by lord Sheffield, would continue to be sent in considerable quantities from England; and that though some coarse paper for newspapers is made in America, it is not equal to the demand. In contradiction to this, we are told, that, from a return made to the manufacturing society at Philadelphia, it appears, that there are forty-eight paper mills in Pennsylvania alone. Five more are building in one county of that State. Others exist in Delaware, Maryland, New-Jersey, New-York, and New-England; and factories of paper-hangings are said to be carried on with great spirit in Boston, New-Jersey, and Philadelphia.

In the opinion of lord Sheffield, the whole quantity of the West India rum used in America, except a small quantity from Demarara, and some from St. Croix, may be supplied by the British islands. The examiner gives the following scale, as what may be relied on, respecting the present state of this commodity in the United States. If, says he, the whole quantity of melasses, of distilled spirits imported, and of distilled spirits made at home, of fruit and grain, should be divided into 132 parts, it would stand thus:

	Parts.
Melasses imported would be	60
British Danish, and other rum, tassia, brandy, geneva, arrack, cordials, and other distilled spirits imported, would be	37
Spirits distilled from the native fruits and grain of the United States would be at least	35
Total	132

It is ascertained, the author adds, that the British spirits are not more than 21 parts of the second item of 37; and it appears that the West India rum, supplied by all nations, is reduced to one-fourth of the American consumption and sale of distilled spirits to foreign nations.

In Number 2. of the Examination, the author proceeds to remark upon timber, scantling, boards, shingles, staves, heading, and hoops, under the general denomination of lumber. These articles are mentioned as being of the greatest importance to the Irish provision trade, to British commerce and manufactures in general, and particularly to the profitable management of West India estates. Lord Sheffield is of opinion, that most of them may be imported from Canada and Nova Scotia, and on as good, if not better terms, than from the United States; and that Nova Scotia would, at least for some time, have

have little else to depend on, but her fisheries, provisions, and cutting of lumber. But, according to the examiner, there were shipped, in the year 1790, from the United States to Nova Scotia alone, 540,000 of staves and heading, 924,980 feet of boards, 285,000 shingles, and 16,000 hoops.

Linseed and painter's colours, the author maintains, are now very little supplied by Great Britain; and he informs us, that the Irish demand for the linseed of the United States, is about 42,000 hogheads. Of coaches and other carriages, which appear to be numerous, in the United States, lord Sheffield, the author observes, seems to have expected a considerable importation from Great Britain; but the examiner affirms, that though they might be obtained on credit from England, no more than five thousand pounds sterling in carriages or parts of carriages, were imported in the year following August 1789, including those of numerous travellers and emigrators: and 220 carriages were exported to foreign countries, within the same year. It is said, that all the wood and iron work, and harness and other leathern materials, frequently the brass work, fringe, lace, and lately the plated work, are made in America. Lord Sheffield, the author adds, seems to have expected a considerable importation of these articles; but he did not advert to the possibility that the manufacturers themselves would emigrate to America; an event which is every day taking place.

Respecting medicines and drugs, the author observes that Great Britain possesses, from nature, less of these commodities than the United States. He admits that there is, at present, a considerable importation of these commodities from Great Britain; but hesitates not to affirm, that, from the enterprising spirit of his countrymen, the natural productions of the different states, and chemical skill, it must decrease every year.

Nails, spikes, and their manufactures of iron, and those of steel, are placed second in the list of articles, in which it is alledged Great Britain will sustain little competition. But the iron branch, we are told, is extremely prosperous in the United States. In Massachusetts there were seventy-six iron works, many of them small, in 1784. The Virginia works make above 5,300 tons of iron. The slitting and rolling mills of Pennsylvania are ascertained to cut and roll 1500 tons, or 3,360,000 lbs. per annum: and so completely, says the author, do they resist the objection of manual labour, which is constantly urged against American manufactures, that they employ only twenty-five hands. In the state last mentioned, there are said to be also sixteen furnaces, and thirty-seven large forges. In New-Jersey alone, in the year 1789, the number of forges was seventy-nine, and of furnaces eight. Though the details are not so well known, it is said they are very numerous

merous in Maryland, and most of the states; and are annually increasing, particularly in interior situations.

Flour and wheat are not, in the opinion of Lord Sheffield, the best staples for the United States to depend on; because, as he observes, in general, the demand in Europe is uncertain. The examiner, however, seems to invalidate sufficiently his lordship's ideas on this subject, from a report of the British privy-council, of March 1790, and some other observations.

Gunpowder, it has been affirmed, would be imported cheaper than it can be manufactured in America. The price of this article has been reduced in the Philadelphia market, to sixteen dollars, or 3l. 12s. sterling per 100 wt. by the free importation of brimstone and salt-petre from India and other countries. The American merchants usually pay for it in England at the rate of 75 or 76 shillings sterling, after deducting the drawback on exportation. Twenty-one powder-mills, it seems, have been erected in Pennsylvania alone, since the year 1768, or 1770. Four new ones are now building in that state; and the author adds, it is certain they will be multiplied in proportion to the demand, whether it be for home consumption or exportation.

The subject next considered by the examiner, is the ability of Great Britain to make her ships the carriers for the United States. This proposition has been maintained in the affirmative by Lord Sheffield, but it is warmly contested by the present author. He observes, on this subject, that, by a return which is incomplete, the American ships are so numerous, as to have amounted to 360,000 tons of vessels laden in their ports, while those of Great Britain and her dominions were 225,000 tons.

Number 3. of the Examination sets out with fine and coarse hats. The author of the Observations had remarked, that the high price of wool and labour must induce the Americans to import the felt and common hats. In answer to this remark, the examiner adduces a statement, shewing how prosperous the hatting business is in each of the American provinces; and that no less than 12,340 hats are annually made in the four counties beyond the Allegany mountains.

All school-books and common books, in the opinion of Lord Sheffield, might be sent cheaper from Britain, than they can be printed in America. But the examiner proceeds to shew, that the great and constant increase of paper-mills in the United States, the extension of those longest erected, the establishment of type-founderies, and the introduction of engravers and book-binders, have made a greater change in regard to the business of book-printing, than has happened with respect to any other equally valuable branch of manual art.

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The author afterwards examines some general propositions, advanced by lord Sheffield, which he likewise endeavours to invalidate ; but our limits will not permit us to detail the observations on those subjects.

Number 4. contains the articles of naval stores, pot and pearl ashes, and horses. Lord Sheffield was of opinion, that Russia would interfere much with the American States in the supply of naval stores. The author of the Examination, however, adduces a table to evince that the United States have not suffered from the competition of Russia, or any other country ; but that in this article, like most others, they experience the advantage of being an open market, free from the British monopoly, which existed before the Revolution.

Pot and pearl ashes, lord Sheffield ventures to affirm, can be made to greater advantage in Canada and Nova-Scotia, than elsewhere in America, on account of the plenty of wood. In reply to this remark, the examiner observes, that the number of people in the whole of the northern British colonies, is, perhaps, 160,000, or 180,000, while the United States have more than twenty times their number ; of whom two-thirds inhabit countries much more abundant in wood and timber than Canada and Nova-Scotia. Though lord Sheffield supposes that the United States would yield less of pot and pearl ashes than they had formerly done, the examiner affirms, that the return of the American treasury has exhibited the large quantity of 8,568 tons, though the export, on the medium of 1768, 1769, and 1770, was only 2008 tons, and 5 cwt.

Lord Sheffield, the author observes, treats the article of horses with great ingenuity. His lordship raises expectations in the government and people of Great Britain, that the West Indies may draw supplies of these useful animals from Canada, and considers Nova Scotia as having greatly the advantage of Canada and the United States, in her capacity for the exportation of them. This author, however, affirms, that there is, perhaps, no article, in proportion to the value, in which the British islands suffer more deeply, at present, by their intercourse with the States, than in that of horses. The country of the United States, he observes, is particularly adapted to the raising of horses, and affords them in great numbers. The exportation of them in the year 1770, which was entirely to the West India islands, was, by lord Sheffield's tables, 6,692 ; and the exportation of them, by the treasury return, was 8,628, besides 237 mules.

The author again investigates some other general propositions, for which we must refer to the pamphlet.

Number 5. treats of the population of America, and other
C 3 general

general subjects. Lord Sheffield is of opinion, that the American population is not likely to increase as it has done on the coasts; that the inhabitants had fell off in numbers 1784; and that the emigration from the United States would be very considerable. The examiner, however, says, that there seems, from the returns already received, to be no doubt that the number of the Americans will prove more than 3,900,000, by the census taken from August 1790, to April 1791, inclusive.

Numbers 6 and 7, with the additional notes, treat entirely of general subjects, which we must, likewise, leave undetailed.

We have extended the account of this production beyond the limits usually allotted to a pamphlet; but such a detail seemed necessary, not only considering the general credit given to lord Sheffield's Observations, but the importance of the subject both to Great Britain and the United States. So far as the author of the Examination has appealed to facts, we shall not contest either the fidelity or accuracy of his statements. His conjectures, however, concerning the future progress of those States in the career of prosperity, may be liable to the same illusion which he ascribes to the expectations of lord Sheffield. In both cases it is possible that the parties may not be entirely exempt from the influence of national partiality. From the evidence adduced by the present author, many of his lordship's conclusions are doubtless strongly invalidated; but it argues no defect of sagacity, to have received imperfect information; and there is reason to think that lord Sheffield's conjectures have been obviated chiefly by that extraordinary spirit of enterprise, which commonly, at first, distinguishes a people that have successfully asserted their own independence; by the general fervor, likewise, of promoting internal improvements, which might render them equal in political importance to the nations of Europe; and perhaps by a mutual emulation in the different States; than which nothing is found to be more productive of vigorous exertions among mankind.

Tithes indefensible: or, Observations on the Origin and Effects of Tithes. Addressed to Country Gentlemen. 8vo. 2s. Cadell. 1792.

THE payment of tithes has long been considered as a public grievance in this country, and the complaint against them seems continually to increase, in proportion to the spirit of agricultural improvement which now eminently actuates the nation. The author of the pamphlet before us affirms them to be not only most pernicious in their effects, but clearly inconsistent with the genuine principles of the constitution. He readily acknowledges, that under the Jewish government, tithes were of divine appointment, but observes that they ceased with

with the theocracy; and that the clergy have at length so far relinquished the plea of divine right, that they now claim tithes under no other authority than that of the existing laws of their country.

In the New Testament, as our author remarks, we find no prescribed mode of maintenance for the Christian priesthood. During the first two or three centuries, weekly or monthly offerings were made by the Christians, according to their ability, and the collection was appropriated to the support of the clergy and of the poor. But those offerings were voluntary, and not exacted by any canon or legal authority. Before the time of Constantine, the first Christian emperor, ecclesiastical endowments were little known. But in the year 322, he published an edict, permitting his subjects to grant to the clergy as much of their property as they pleased; and, in respect of himself, he was distinguished for his munificence towards them.

In the fourth century, the author observes, tenths were offered in some parts of Italy for sacred uses, and the regular payment of them was urged by the clergy with great zeal. In several places, they received the tenths as treasurers for the poor, and promised to distribute them for their relief. Ambrose, the bishop of Milan, says he, about this time, insisted much on the payment of tithes, and threatened, that if the people would not give a tenth, God would take away from them the other nine parts, and reduce them to a tenth. Augustine, the bishop of Hippo, denounced the same punishment on those who would not pay tithes, but he urged the expedient for the purpose only of relieving the wants of the poor.

About the year 597, Austin, a monk of St. Andrew's at Rome, was sent into England by pope Gregory the First, to spread the knowledge of Christianity amongst the Anglo-Saxons, and introduce a system of church-government. After a short time, the king of Kent gave Austin some lands for the maintenance of himself and those ecclesiastics whom he had brought with him; and donations being likely to increase, he desired the advice of pope Gregory with regard to the manner in which he should dispose of the gifts and offerings of Christians. Gregory answered, that it was the custom of the church to divide them into four parts; to give one to the bishop, another to the clergy, a third to the poor, and to appropriate a fourth to the repairs of the church. It was not until a much later period, the author observes, that the clergy claimed as their own property, those effects which were entrusted to them as stewards, and a large proportion of which they were obliged to allot to the maintenance of the poor, and the support of places of public worship.

The author, arguing from these principles, observes that the clergy of modern times, who speak of all deductions from tithes in kind as frauds on the church, should remember that their conduct in appropriating the whole revenues of the church to their own use, is a manifest deviation from the practice of the primitive ministers of Christianity: that tithes were not originally given to the clergy as their exclusive property: that an ancient canon, ascribed to Egbert archbishop of York, who lived in the eighth century, directs, that tithes shall be divided into three parts; one for the repairs of the church, one for the poor, and the third for the clergy; and that distribution shall be made of them '*coram testibus*,' before witnesses.

In corroboration of the canon of Egbert, Selden mentions, that in the collection of canons, known by the title of '*Statuta Synodorum*,' found in the abbey of St. Augustine in Canterbury, there is a chapter '*De Divisione Decimarum*,' in which are given directions for the division of tithes into three parts, *before witnesses*. The author adds, that from the laws of Ethelred, and several others, there cannot be any doubt that it was long the custom to divide tithes into three parts, after the more ancient practice of dividing them into four parts had ceased.

It appears, that about the middle of the seventh century, the diocese of Canterbury was divided into parishes, and a clergyman was appointed to reside in each of those divisions. Before this time, the clergy lived in the houses of bishops, or in houses of their own, and travelled into distant parts of the country for the purpose of preaching the gospel and administering the sacraments. But a regular provision was now made for the clergy in all the kingdoms of the heptarchy, by the imposition of a tax, or kirkshot, upon every village. Rich men likewise were encouraged to build churches in their own demesnes, and they and their successors were declared the patrons of them.

In the eighth century superstition made greater progress than in any former period. Many monasteries were built in several parts of England, and people of all sorts flocked into them. With the abject credulity of the laity, increased the knavery and rapacity of the clergy: and it appears from the canons of a general council, held under the pope's legates, it was now boldly affirmed, that a tenth of all the possessions of the laity were due to the clergy '*jure divino*.'

Before the eighth century, no law for the payment of tithes is to be found. According to Blackstone, the first mention of any written English law for this purpose, is in a synodical decree, or canon, of the year 786; which, though it strongly enjoined

enjoined the payment of tithes in general, was not obligatory on the laity.

About the year 794, Offa, king of Mercia, treacherously murdered Ethelbert, king of the East Angles, and seized his kingdom, at a time when Ethelbert was on a visit to Offa, with intent to ask his daughter Elfrida in marriage. But the conscience of Offa accusing him of this heinous crime, he made a journey to Rome, to obtain the pope's pardon; which the latter granted him, on condition that he would be liberal to the clergy. Offa, therefore, gave to the church the tithes of his whole kingdom; exclusive of the tax called Peter-pence, consisting of one penny yearly on every family in his dominions, as a donation to the church of Rome.

In the year 854, Ethelwolf, a weak and superstitious prince, who had been designed for the church, and it is said by some was actually in holy orders, made a grant of the tenth part of the lands throughout his kingdom, to the church and ministers of religion, to be enjoyed by them with all the privileges of a free tenure, and discharged from all services to the crown, and all other incumbrances incident to lay-fees.

In the year 928, a grand council was held by king Athelstan, the first canon of which respects the payments of tithes. He, there, by the advice of his archbishop and other bishops, strictly enjoins all his reeves, in the name of God and all his saints, to pay the just and due tithes, both of the cattle and corn out of all his lands; and he likewise ordains that all his bishops and aldermen shall pay the tithes of their lands; concluding with the following sentence, 'and let us remember it is threatened in the Gospel, that if we will not pay our tithes, the tenth part shall only be left us, and the other nine shall be taken from us.'

With respect to the above denunciation, our author justly observes, that it is a gross falsity, and nothing like it is to be found in the gospels,

He further remarks, that, from the canon last mentioned, it may be supposed the former laws for the payment of tithes had not been effectual; and that it was now understood the grant of king Ethelwolf did not mean the tenth part of the lands of the crown, but only a tenth part of the produce of those lands,

Canute, the Dane, became king of England in the beginning of the eleventh century. He had been guilty of various enormities in the former part of his reign; and in the latter part of it, he betook himself to such religious exercises as were directed by the monks, who were now the keepers of his conscience. He bestowed large revenues on the ecclesiastics; and, in a letter dated from Rome, whither he had gone upon a pilgrimage

grimage, he desired that the payment of tithes might be regularly made.

William the Conqueror, about the beginning of the year 1070, directed that the tithes which Augustine had preached, and which had been formerly granted, should still be paid. He nevertheless subjected ecclesiastical tenures to military services, and obliged the clergy to maintain soldiers for the public benefit. Our author observes, that in this century, before William took from the church many considerable estates, it is generally believed, the clergy were in possession of more than one third of the land in the kingdom, and that exempt from all taxes. For it had been declared by the constitutions of Odo, archbishop of Canterbury, published in the year 943, that the clergy were the sons of God, and the sons of God ought to be free from all taxes in every kingdom.

Until the tenth century every man paid his own tithes to what church he pleased; but by a law of king Edgar, it was directed, that the tithes should be paid to the church of the parish to which the lands respectively belonged. This law, however, proved ineffectual in many places; and arbitrary consecrations of tithes continued till the time of king John. About the year 1200, pope Innocent the Third, in a decretal epistle sent to the archbishop of Canterbury, enjoined the payment of tithes in the manner directed by king Edgar; but the papal epistle was not obligatory upon the lay subjects of this realm. Pope Innocent declared it to be a grievous sin to give the tithes and first-fruits to the poor, and not to the priests. From this, the author observes, we may conclude, that a proportion of the tithes and first-fruits was, at the above period, appropriated to the support of the poor, and that the ancient custom was not totally fallen into disuse.

By an act of Richard the Second it is directed, that in all appropriations of churches, the diocesan bishop shall ordain, in proportion to the value of the living, a competent sum to be distributed among the poor parishioners annually. 'It seems, says Blackstone, in observing on this act, the people were frequently sufferers by the with-holding of those alms for which, among other purposes, the payment of tithes was originally imposed.'

Henry the Eighth directed the payment of tithes to be continued. By a statute of Edward the Sixth, every person is directed to pay all manner of predial tithes in kind as they happen, under the penalty of treble the value of the tithes.

The author of the *Observations*, after delivering a historical account of the origin and progress of tithes, proceeds to shew, from the state of agriculture in England, in the different ages of

of Christianity, that the imposition could not by any means at any time be so grievous as at the present; as the burden must always be according to the ratio of improvement. He observes, that from the state of agriculture in England, when predial tithes were at first claimed, very little more than the spontaneous fruits of the earth could be included in them. But the difference between paying a tenth part of what the ground produces, without labour or expence, and what it may be made to produce by the expensive improvements in husbandry, is sufficiently obvious; and, says he, the tithe of the land, which has grown out of the edicts of weak or wicked kings, under the influence of Romish councils, is become the engine of cruelty and extortion.

We shall lay before our readers a part of the arguments advanced in the prosecution of this subject.

‘ As the law now stands, the landholder is laid under the necessity of expending his money for the profit of the tithe-owner; or, in other words, he is compelled to pay the tithe of his labour: For one tenth part of his labour is actually taken from him. Out of ten pounds expended in labour, one pound goes to the tithe-owner, inasmuch as he engrosses all the beneficial effects arising from it. And the farmer never pays his day-labourer a single half-crown for working in his field, but he has to reflect that the tithe-owner has taken three-pence from him,—as no more than two shillings and three-pence of the half-crown, are expended for his own benefit. Thus tithes are a tax on all the money disbursed by the farmer in cultivating his lands, or on all the labour of the country. But surely a law, which involves in it such consequences, not only detracts from the wisdom of the legislature which made it, but is a reproach on the government which still supports it.’

‘ But as the labour in fertilising these sorts of ground is frequently so very great, that it cannot be repaid in many years, a tax upon this labour must appear very unreasonable. Whatever, money, however, is expended in embanking, draining, fencing, manuring, or in improving, in any way, a titheable estate, is, in fact, all taxed by the tithe-owner, who takes one-tenth part of the money so expended. Through the extraordinary industry of the farmer — “the barren wilderness may become a fruitful field,” — but for this industry he is compelled to pay such a tax to the tithe-owner, as greatly represses his exertions, and as is proportionably oppressive with the greatness of the labour necessary to overcome the difficulties in his way.

‘ It may, however, be urged, the landholder is improving his own property at the time when he is improving that of the tithe-owner.

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‘ This is not always true. The land-holder may suffer great loss, and at the same time the tithe-owner may receive profit. If the rent, seed, and labour of a farm amount to one hundred pounds, and the value of the crop be one hundred and ten pounds, the tithe-owner takes eleven pounds profit, and the land-holder does not get the money which he expended. But if through unfavourable weather, or any inevitable misfortune, the value of the crop of the farm is not more than sixty pounds, the tithe-owner takes six pounds profit, and the land-holder suffers an absolute loss of forty-five pounds.

‘ But admitting that the property of the land-holder is improved in proportion to that of the tithe-owner,—is it equitable, that whenever I work for myself I should be compelled to work for another person also? Let it be conceived, that, by an unjust law, I were laid under the necessity of providing the means of support for an indolent, useless family in the town in which I live, and that whatever gain might arise from the improvement of my property, that family should have one third or one half of it: and let it be urged, in vindication of the law, that I am labouring for myself at the time when I am labouring for this family—Would this make me less sensible of the oppression? And to be under the necessity of working for this family as long as I work for my own, and with the certainty that one third or one half of my gains would be taken from me, would not be an inducement to any extraordinary exertions on my part. On the contrary, it would be extraordinary if I did more than would just support a miserable existence. The tithe-laws, however, operate exactly in the same way. This is clear from the following instance:

‘ If, after expending *fifty pounds* in rent, seed, and labour, the crop of my ploughed land should be worth *seventy pounds*, of these seventy pounds the tithe-owner takes seven pounds, leaving me sixty-three pounds:—and thus from the effects of my labour he has received seven pounds profit, and I have received thirteen pounds. But if my crop be worth only sixty pounds, the tithe-owner then takes six pounds for his share of the profit, and leaves me only four pounds more than the money which I have expended.

‘ And should the landholder attempt to improve his land beyond the usual practice of farmers, the marauding dæmon of tithes still pursues him with equal rapacity.

‘ If an acre of land, by the common mode of management, will produce twenty bushels of wheat, but, by an additional expence of forty shillings in labour and manure, is made to produce thirty bushels of wheat, the landholder is laying out four shillings per acre, (one tenth part of the additional expence) from which he derives no benefit, as the tithe-owner comes and takes away an additional bushel of wheat (a tenth part of the extraordinary produce) in consequence of the improvement which the landholder has

has made : so that if the whole improved produce of ten bushels of wheat be valued at fifty shillings,—five shillings per bushel,—the landholder gains only five shillings, by expending forty shillings,—and the tithe-owner gains five shillings, without any expence whatever ; and thus takes away just one half of the profit arising from the extraordinary labour and expence of the land-holder.’

The author afterwards observes, that where the land is bad, and requires more than the usual expence of labour previous to the production of a crop, the tithes in kind are often fully equal to the whole profit of the farmer, and equal to the full annual value, or the whole rent of the land paid to the land-lord.

The following observations are adduced in confirmation of the pernicious effects which the payment of tithes has on agriculture.

‘ In predial tithes, the hay and the straw are taken away, which are so essentially necessary to the production of manure. And by manure alone the farmer can renovate his land. But he is deprived both of the fruit of his land, and of that which can alone make his land fruitful ; and yet if he do not obtain manure by some means, he may not be able to raise as much grain as will enable him to pay the rent and expences of tilling his land. Of such value is manure in the estimation of the most sensible farmers, that they are glad to fetch it in their waggons from a distance of twenty or thirty miles, after having bought it at a very high price. In the way therefore in which the farmer is deprived of his produce this year, he is also deprived of the means of obtaining future produce. With the tithes in kind this year, are lost the means of producing manure for the purpose of raising grain the next year. Hence the evil effects of tithes are not immediate only, or such as end with the year, but they extend into futurity in an accumulated degree.

‘ Thus he who deserves the most of his country, in consequence of the improvements he has made, is the most severely burthened. The most valuable class of men in the nation,—on whose labours we depend for our very existence,—are deprived of the fruit of their labour, and are compelled to labour, with the dire certainty, that in proportion to their exertions and expences, in proportion will be the exactions of the tithe-owner.

‘ But it is asserted, that when estates, subject to tithe in kind, are sold, the purchasers give proportionably lower prices for them. This may be true, in some instances,—but it by no means disproves, that tithes are an impediment to agriculture. For if I buy a titheable estate at a lower price than that which is tithe free, I am debarred from improving it, by the odious tax on all the labour and money expended upon it. If I had given a higher price
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for it exempt from tithes, I should have had the satisfaction to reflect, that I was to reap all the profit of my own labour, and that all my expences were for my own advantage; and therefore I should have adopted any mode of cultivation which might have been the most suitable to the quality of the land. But in cultivating titheable land, the previous consideration by every prudent man is,—how much will the tithe-owner take from me in this case; and, after all my labour and expence, will he not take half my profit from me, or more.'

The author next proceeds to adduce the opinion of some eminent political writers, respecting the prejudicial operation of tithes on improvements in agriculture; but as we have already extended the present article beyond its due limits, we shall conclude with the following short extract.

'In the year 1649, various petitions, from different parts of England, were presented to the house of commons against tithes, and parliament voted they should be abolished, as soon as another mode of maintaining the clergy could be agreed upon. But through the turbulence of the times, and some difficulty in settling with the lay impropriators, the business was dropped.

'Since that period, parliament has, at different times, had just apprehensions of the pernicious operation of tithes. And in order that the land-holders might not be prevented, by the dread of tithes, from cultivating hemp, flax, and madder, which are articles of great consequence to manufactures, acts have been passed in different reigns to limit the tithes of these products to five shillings per acre.

'Those acts give the reasons of the legislature for this limitation; and the same reason might, with equal propriety, be given in justification of fixing a money-payment, in lieu of the tithes in kind of many other articles. But whether a certain sum of money, or a certain quantity of corn, or a certain proportion of the rent of the land, be given to the clergy, instead of tithes, the credit of the clerical character, and the good of the nation, require, that an exchange should be made in some way.'

After detailing the powerful arguments advanced by this writer against the continuance of tithes, we may, without the imputation of any partiality, express a desire, that a mode of parochial assessments, less liable to objection, may be devised by the legislature; and that the decent support of the clergy may be rendered more compatible with the interests of the farmer; an event which would tend to extinguish unchristian animosity, and promote the happiness of both parties.

A Journal of Transactions and Events, during a Residence of nearly sixteen Years on the Coast of Labrador; Containing many interesting Particulars, both of the Country and its Inhabitants, not hitherto known. Illustrated with proper Charts. By G. Cartwright, Esq. 3 vols. 4to. 2l. 12s. 6d. Boards. Robinsons. 1792.

THIS Journal, as appears from the Preface, was originally written for the author's private use, and never intended for publication, until he was urged to that step by a person whose influence he could not resist. By way of excuse for the defects which the narrative may contain, we are presented with a short sketch of his life, delineated with such apparent ingenuousness as reflects the most satisfactory credit on the veracity of the Journal.

Mr. Cartwright was born on the 12th of February, 1739, of an ancient family at Marnham, in the county of Nottingham. Being a younger son, and his father having only a moderate estate, with nine other children, it was not in his power to do much for the object of the biographical memoirs. The latter received part of his education at Newark, and during a few of the last years, attended the Latin school. He was one year at Randall's academy, at Heath in Yorkshire; whence he returned and continued another year at Newark. On the first of February, 1753, he was appointed a gentleman cadet, in the cadet company at Woolwich; where he had the opportunity of improving himself, at the Royal Academy in that place, for one year. He acknowledges, however, with regret, that either the want of genius or of application (most probably the latter) rendered of little use to him the instructions of those excellent masters with which that institution was then furnished. On the 6th of March, in the following year, he embarked for the East-Indies; being the seventh of twelve cadets, who were sent to fill up the commissions which might become vacant, either in a detachment of artillery, commanded by captain-lieutenant William Heslop, or in the thirty-ninth regiment of foot, which was sent thither under the command of colonel John Aldercron, who was appointed commander in chief of all the forces employed, or to be employed, in the East-Indies.

Mr. Cartwright, in little more than a year after his arrival in India, obtained an ensigncy in colonel Aldercron's regiment, by the death of captain Lyon; but he had not the good fortune to be one of a detachment which went on board admiral Watson's squadron to Bengal, where they were landed under the command of lieutenant-colonel Clive (afterwards
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lord Clive), and assisted in the retaking of Fort William, the taking of Chandernagore from the French, and in obtaining the signal victory over the nabob of Bengal, at Plassy; an event which laid the foundation of the British power in India, and filled the purses of all who were employed on that service.

In the year 1757 colonel Aldercron and his regiment were recalled. At the end of the next year Mr. Cartwright was one of six officers who landed at Limerick; and soon afterwards he was promoted to a lieutenancy.

Early in the year 1760, on the application of the late marquis of Granby, the young lieutenant was ordered to Germany; where he had the honour to serve his lordship in the capacity of aid-de-camp, during the remainder of the German war. An aid-de-camp to a commander in chief, he observes, is always supposed to be in the line of certain promotion; but it was his ill-luck to obtain nothing better than the brevet rank of captain. He still remained a lieutenant in the thirty-ninth regiment: but after his return to England, at the express desire of the marquis, to save him the mortification of serving under two junior officers, who had been permitted to purchase companies over his head, without their being ever offered to him, he exchanged to half-pay, and received two hundred and fifty pounds, for the difference between that and his full pay. The greater part of this sum was appropriated to the payment of the debts which he had contracted in Germany, by being obliged to keep a number of horses and servants, to enable him to attend the English commander on all occasions.

In the spring of 1765, Mr. Cartwright made an excursion to Scotland, to indulge his insatiable propensity for shooting: but he soon found, 'that two shillings and fourpence a day, was too small an income to enable him to live in a baronet's country seat, and to keep a female companion, two servants, a couple of horses, and three brace of dogs.' What idea Mr. Cartwright had formed of living in Scotland, we know not; but on this occasion, he could not have the former plea of *necessity* for the extent of his retinue. He informs us, that as his pocket would not permit him to have any dealings with the butcher, himself and family were compelled to fast, when neither his gun nor fishing-rod would supply them with provisions. No sooner did his resources fail, by the scarcity of fish and game at the approach of winter, than he made an auction of all his furniture, and returned to London by sea with the lady and dogs.

London being no place for a man in his scanty circumstances

ces to remain in, he soon went down to Plymouth, where his brother John then commanded the Sherborne cutter, and cruised with him against the smugglers, until he was discharged from that vessel, and appointed first lieutenant of the *Guernsey*, of fifty guns, then lying at Spithead, and bound for Newfoundland; on board which ship Sir Hugh Palliser, then governor of that island, had his broad pendant. Our author having no particular engagement, and hearing that bears and deer were plentiful in that country, felt so strong an inclination to be among them, that he accompanied his brother on that voyage.

On their arrival at St. John's, the command of a small schooner was conferred on his brother, and he was sent on some service to one of the northern harbours, whither he was accompanied by the writer of the narrative, who then first obtained his knowledge of the Red or Wild Indians.

On the return of the ship to Portsmouth, he found, that his good friend the marquis, who had lately been appointed commander in chief of the army, had obtained for him a company in the thirty-ninth regiment of foot. The regiment was then at Minorca, where Mr. Cartwright joined it the following summer. He very soon caught the inveterate ague of that island, and in six months was so greatly reduced, that he must shortly have died, had not lieutenant-governor Johnstone been so kind as to permit him to return to England. He had a tedious passage home, but was perfectly free from his complaint while at sea, though it always returned the instant the ship entered a harbour. It was the end of April 1768, when he arrived at Spithead, where the *Guernsey* man of war was then lying, under sailing orders for Newfoundland. Finding that he could not live on shore, he obtained leave from the marquis of Granby, and made a second voyage to Newfoundland in that ship; by which means his health was perfectly restored.

During the *Guernsey's* stay at St. John's, he went upon an expedition against the Wild Indians: and it was this which gave rise to the voyages he afterwards made to Labrador. His design being laid before the king, his majesty was graciously pleased to permit him to retire on half-pay, early in the year 1770; and he soon after sailed for that country.

The conclusion of the Preface is particularly expressive of a candid and ingenuous mind.

The reader may naturally conclude from the life I have led since my leaving the academy at Woolwich, that it was not probable that I should have improved the slight education which I received in my youth; and indeed such a conclusion is very just, as

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I had seldom, during that time, attempted to read any thing but a newspaper. On my arrival in Labrador, being secluded from society, I had time to gain acquaintance with myself: and I could not help blushing when I perceived how shamefully I had misemployed my time. The little improvement I have since made, has been entirely owing to writing my Journal, and to reading a small collection of books which I took out with me; but it was too late in life for me to receive much benefit from those helps.

'It was suggested to me, that I ought to have put the manuscript into abler hands, who would render it less unworthy of the public eye; but as it appeared to me, that by so doing I should arrogate to myself an honour to which I was not entitled; and also pay such a price as would swallow up the greater part, if not the whole, of the profit arising from the sale of my books, I did not approve of the one, nor could I afford the other.

'The only merit to which I have any pretensions, is that of a faithful journalist, who prefers the simplicity of plain language and downright truth, to all the specious ornaments of modern style and description. I humbly trust that this apology will satisfy my friends, and serve to extenuate those errors, which must be too obvious to be overlooked by critical examination.'

After this apology from the author of it, it is incumbent upon us to observe, that his style is by no means such as might be imagined from the modesty with which he disclaims all pretensions to literary merit. The Journal, which appears to be equally faithful and minute, is written with care and perspicuity; and we have scarcely remarked any expressions for which there are not authorities in compositions of different kinds.

Mr. Cartwright failed on his first voyage on the 25th of May, 1770. His suite was the same in number with that of the attendants whom he had formerly taken with him to Scotland. It consisted of Mrs. Selby, his housekeeper, and two men servants; with three couple of fox-hounds, one couple of blood-hounds, a greyhound, a pointer, a spaniel, and a couple of tame rabbits. On the 11th of July they proceeded to Comfit Island, where they landed, in hopes of killing plenty of hares; but they saw none. After shooting a brace of grouse, and a pair of young saddlebacks, they re-embarked, and sailed about three miles further to the north north-east, where they came to an anchor during the night, in the mouth of a small cove in the main land. As the weather was fine, and Mr. Cartwright had formed a plan for surprising the Indians, he determined to continue at this place, since he did not know a better situation in the neighbourhood. At midnight he proposed going off in the wherry with all
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the men; but he found that his English captain and Irish cooper did not choose to venture their lives on an expedition which threatened some danger, with no prospect of profit. One of his own servants was eager to go, but the other wished to be excused. Mr. Cartwright therefore gave up the scheme, as he foresaw that it would be impossible to succeed, without shedding innocent blood. Besides, he did not think that he was very likely to gain the friendship of a man, whose father or son he had murdered before his face, by way of introduction to his acquaintance.

These Indians, the journalist observes, are the original inhabitants of the island of Newfoundland; and though undoubtedly descended from some of the tribes upon the continent of America, and most probably from the mountaineers of Labrador, yet it will be very difficult to trace their origin. They have been so long separated from their ancient stock, as well as from all mankind, that they differ widely in many particulars from all other nations. In our author's opinion, they are the most forlorn of any of the human species which have yet come to his knowledge, the Indians of Terra del Fuego excepted.

As far as he can learn, there were many Indians on the island when it was first discovered by the Europeans, and there are still fishermen living, who remember them to have been in much greater numbers than at present, and even to have frequented most parts of the island. They are now much diminished, and confine themselves chiefly to the parts between Cape Freelo and Cape John. The reason, our author presumes, of their preferring that district to any other is, because, within it are several deep, winding bays, with many islands in them, where they can more easily procure subsistence, and with greater security hide themselves from our fishermen. 'I am sorry to add, says he, that the latter are much greater savages than the Indians themselves; for they seldom fail to shoot the poor creatures whenever they can, and afterwards boast of it as a very meritorious action. With horror I have heard several declare, they would rather kill an Indian than a deer!'

These Indians, we are informed, are called *Red*, from their custom of painting themselves and every thing belonging to them, with red ochre, which they find in great plenty in various parts of the island; and *Wild*, because they secrete themselves in the woods, keep an unremitting watch, and are seldom seen; a conduct, our author observes, which their defenseless condition, and the inhuman treatment which they have always experienced from strangers, whether Europeans

or other tribes of Indians from the continent, have compelled them to adopt.

On the 14th of July, as soon as Mr. Cartwright and his attendants had dispatched some plentiful dishes of bear steaks in the morning, they took a walk to a pond which lies not far from the mouth of the brook, to look at a new beaver-house, in which the salmoniers had killed four beavers. The appearance on the outside resembled a heap of earth, stones, and sticks; it was built adjoining to the bank, and the top of it was about four feet above the level of the water. Our author examined it very strictly, to see if he could discover those marks of sagacity and contrivance which are related by the writers of natural history; 'but, says he, for want of a particular knowledge in architecture, I presume, I could perceive only the *order of confusion*. As to the inside, I can say nothing, for we did not open it; but that, I am told, is in the form of an oven.'

On the 19th of November, the journalist informs us, that upon a small island in Island Brook, he had the satisfaction of finding a large new beaver-house, which appeared to be inhabited by a numerous crew. There was a magazine of provisions deposited in the water, a few yards before the front of it, sufficient to have loaded a waggon; and the tops of the sticks appeared a foot above the ice. On each side of the house he observed they had kept a hole open through the ice, for some days after the pond was frozen over, that they might work upon it. The sight of this house convinced him, that all those which he had hitherto seen were old ones, and uninhabited by the beavers.

The following extract contains an instance of the ingenuity of the Indians in those parts:

'As the construction of an Esquimau sled differs so widely, and is, I think, so much superior to all others which have yet come to my knowledge, a particular description may not be unworthy of notice; it is made of two spruce planks, each twenty-one feet long, fourteen inches broad, and two inches thick, which are hewn out of separate trees (because they are not acquainted with the use of the pit-saw.) They are placed collaterally, with their upper edges at the distance of about a foot asunder; but the under edges are somewhat more, and secured in that position by a batten, two inches square, which is placed close under the upper edges. The fore-ends are sloped off from the bottom upwards, that they may rise over any inequalities upon the road. Boards of eighteen inches long are set across the upper edges of the sled, three inches asunder, to place the goods upon, and to accommodate the driver and others with a seat. The under edges

are shod with the jaw-bone of a whale, cut into lengths of two or three feet, half an inch thick, and are fastened on with pegs of the same. This shoeing is durable, and makes them slide very glibly. The wood work is sewed together with split whalebone; a couple of holes are bored through the fore-ends of each plank, in which are inserted the two ends of a strong short thong, made out of the hide of a sea-cow, and secured by a knot; and to the middle part of the thong a separate one is fastened, from each dog. They make use of any number of dogs, as occasion may require; and their thongs are of different lengths; always minding that the dog which is best trained, has the longest. The driver sits foremost of the company, with a very long thonged whip in his hand; but the handle is short in proportion to the whip, being not more than a foot. The motion of the sled is very easy, and half a dozen people may travel forty miles a day without difficulty, if they have fourteen or fifteen dogs yoked.

After an absence of almost two years and a half, the various occurrences during which time are regularly detailed in the Journal, Mr. Cartwright arrived in London on the 14th of December, 1772, bringing in his train some Esquimaux Indians of both sexes. He informs us, that in proceeding up the Thames, the Indians were greatly astonished at the number of shipping which they saw in the river; for they did not suppose that there had been so many in the whole world; but he was exceedingly disappointed to observe them pass through London-bridge, without taking much notice of it. He soon discovered that they took it for a natural rock which extended across the river. They laughed at him when he told them that it was the work of men; nor could he make them believe it, till they came to Blackfriars-bridge, which he caused them to examine with more attention; shewing them the joints, and pointing out the marks of the chizzels upon the stones. They no sooner comprehended by what means such a structure could be erected, than they expressed their wonder with astonishing significancy of countenance.

For the gratification of our readers, we shall lay before them a part of the Narrative, exhibiting a farther account of the natural simplicity of those Indians, and the sentiments they discovered at the sight of objects of which they had before no idea.

‘ About a fortnight after our arrival in town, having provided great coats, boots, boots, and hats for the men, in order that they might pass through the streets unobserved, I took Attuiock with me, and walked beyond the Tower. We there took boat, rowed up the river, and landed at Westminster-bridge, from whence we walked to Hyde Park-corner, and then home again.

I was in great expectation that he would begin to relate the wonders which he had seen, the instant he entered the room; but I found myself greatly disappointed. He immediately sat down by the fire-side, placed both his hands on his knees, leaned his head forward, fixed his eyes on the ground in a stupid stare; and continued in that posture for a considerable time. At length, tossing up his head, and fixing his eyes on the ceiling, he broke out in the following soliloquy: "Oh! I am tired; here are too many houses; too much smoke; too many people; Labrador is very good; seals are plentiful there; I wish I was back again." By which I could plainly perceive, that the multiplicity and variety of objects had confounded his ideas; which were too much confined to comprehend any thing but the inconveniencies that he had met with. And, indeed, the longer they continued in England, the more was I convinced of this truth of that opinion; for their admiration increased in proportion, as their ideas expanded; till at length they began more clearly to comprehend the use, beauty, and mechanism of what they saw, though the greater part of these were as totally lost upon them, as they would have been upon one of the brute creation.

Although they had often passed St. Paul's without betraying any great astonishment, or at least not so much as all Europeans do at the first sight of one of those stupendous islands of ice which are daily to be seen near the east coast of their own country; yet when I took them to the top of it, and convinced them that it was built by the hands of men (a circumstance which had not entered their heads before, for they had supposed it to be a natural production) they were quite lost in amazement. The people below they compared to mice; and insisted, that it must at least be as high as Cape Charles, which is a mountain of considerable altitude. Upon my asking them how they should describe it to their countrymen on their return, they replied, with a look of the utmost expression, they should neither mention it, nor many other things which they had seen, lest they should be called liars, from the seeming impossibility of such astonishing facts.

Walking along Piccadilly one day with these two men, I took them into a shop to shew them a collection of animals. We had no sooner entered, than I observed their attention rivetted on a small monkey; and I could perceive horror most strongly depicted on their countenances. At length the old man turned to me and faltered out, "Is that an Esquimau?" I must confess that both the colour and contour of the countenance had considerable resemblance to the people of their nation; but how they could conceive it possible for an Esquimau to be reduced to that diminutive size, I am wholly at a loss to account for, unless they had fixed their attention on the countenance only, and had not adverted to any other particulars. On pointing out several
monkies

monkeys of different kinds, they were greatly diverted at the mistake they had made; but were not well pleased to observe, that monkeys resembled their race much more than ours.

‘ The parots and other talkative birds, next attracted their notice. And it was a great treat to me, both then and at all other times, to observe their different emotions, much more forcibly expressed in their countenances, than is possible to be done by those whose feelings are not equally genuine.’

‘ Being on a dining visit with that excellent surgeon and anatomist, the ingenious John Hunter; in the afternoon Attuiock walked out of the room by himself, but presently returned with such evident marks of terror, that we were all greatly alarmed, fearing some accident had happened to him; or, that he had met with an insult from one of the servants. He seized hold of my hand, and eagerly pressed me to go along with him, I asked the cause of his emotion, but could get nothing more from him than “ Come along, come along with me;” and he hastily led me into a room in the yard, in which stood a glass case containing many human bones. “ Look there,” says he, with more horror and consternation in his countenance than I ever beheld in that of man before, “ Are those the bones of Esquimaux whom Mr. Hunter has killed and eaten? and are we to be killed? will he eat us and put our bones there?” As the whole company followed us, the other Indians had also taken the alarm, before the old priest had finished his interrogatories; nor did any of them seem more at ease, by the rest of us breaking out into a sudden and hearty laugh, till I explained to them that these were the bones of our own people, who had been executed for certain crimes committed by them, and were preserved there, that Mr. Hunter might better know how to set those of the living in case any of them should chance to be broken; which often happened in so populous a country. They were then perfectly satisfied, and approved of the practice; but Attuiock’s nerves had received too great a shock to enable him to resume his usual tranquillity, till he found himself safe in my house again.’

We must reserve for another occasion the subsequent adventures of this enterprising voyager, who, notwithstanding the diffidence expressed in the preface, seems not to be more happily fitted, by native impulse, for exploring inhospitable regions, than he is, by capacity, for describing scenes, and reciting incidents, in a manner both instructive and interesting.

(To be continued.)

Travels through Swisserland, Italy, Sicily, the Greek Islands, to Constantinople; through Part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A. M. In the Years 1787, 1788, 1789. 2 Vols. 8vo. 12s. Boards. Cadell. 1792.

THESE letters, we are informed in a Preface, are the same as were written by the author to his father. But the first part of his travels in France and Spain he has suppressed, from the desire of limiting his publication as much as possible. The narrative commences with the traveller's arrival at Geneva, in the month of July, 1787. This city is situated upon the summit, the sides, and at the bottom of a hill, where the Rhone issues out of the lake, in a smooth, deep, and rapid stream, the transparency of which resembles that of the ocean. Behind it the Alps of Savoy bend in a magnificent theatre. At some distance, on the frontiers of France, are the mountains of Jura; and up the lake, on its northern bank, is the rich Pays de Vaud, fronted by the rugged hills of Chablais. Such is the scenery of this celebrated place, as described, in different terms, by the numerous travellers into Swisserland. Mr. Watkins subjoins an outline of the history of Geneva, with an account of its government, civil dissensions, commerce, revenue, public buildings, and inhabitants. Of the latter, the number is estimated at 22,200. The traveller tells us, that in looking over the library, founded by the emperor Charles the Fourth, he took occasion to enquire for De Lolme's History of the British Constitution; but, to his astonishment, was answered, they had it not. "On hearing it, says he, I could not but observe to the gentleman who conducted me, that *a prophet was not without honour, save in his own country*; and indeed he seemed to be of the same opinion."

In the second letter, the author gives an account of Salenche, in Savoy, the waterfall of Cheyde, the mountain d'Enterne, Cerve, the vale of Chamounie, &c. He was greatly disappointed on reaching the Vallais, of which, from the description of M. Rousseau, he had conceived the most favourable idea.

"Of all the miserable places I ever had the misfortune to visit, says he, Sion is the most disgusting. The houses are meaner than the poorest suburbs I had ever seen, and so insufferably dirty, that I really am at a loss to find any thing by way of simile or comparison to it. For the purpose of diverting our attention from objects so offensive, we walked up a steep hill to the ruins of an ancient castle, which was of great extent, and considerable strength. When returned, we found our entertainment at the inn perfectly consistent with the appearance of the town; the scanty dinner they served being so dirty, that though, pinched with hun-
ger,

ger, it was impossible to satisfy it ; as to avoid disgust, it was necessary to cut off all the outside of the food ; indeed the appearance of the people was sufficient to damp the appetite of a Hot-tentot. You may be assured we were very happy when the following morning appeared, and delayed our departure no longer than the necessary time for putting on our cloaths, and paying the bill ; but with our journey to Brieg, a wooden town, that for filth and misery is no less remarkable than Sion, we had as little reason to be content as before. The mountains on each side of us, and part of the country through which we travelled, were covered with dark groves of gloomy and ragged fir, unmixed with any trees of a more lively green, that might have relieved the tiresome and melancholy sameness of their appearance. The land, though in many places fertile, had but little sign of cultivation. No inclosures, few herds or flocks, and fewer inhabitants, who were in a condition to labour. From Brieg to the place in which I am now writing (Ober Ghestinen) the Vallais is more elevated, and less desolate, our road lay on the banks of the Rhone, many parts of which were extremely dangerous from its narrow limits, and from the precipices that hang over the river. The nearer we approached to Ghestinen, the more the land appeared cultivated ; but far, very far, from the condition that Jean Jaques describes. The appearance of the houses is singular ; they are built of wood, and generally painted red. The upper part is the abode of the family, and the lower converted into stables or hovels. This village is, to our great joy, situate at the extremity of the Vallais. We are lodged in a private house (there being no inn in the place) where I am sorry to find a great scarcity of provisions, bread and cheese excepted. The different climates which authors remark in this country are indeed very perceptible ; and consequently, as the land is rich, in summer and autumn many fruits may probably be found in the same day's journey, which in other countries are only to be had in succession, or as the seasons advance. This advantage (if it may be so considered) is in consequence of the different gradations of the sun's heat, and the freer or more confined circulation of air occasioned by the mountains ; an advantage which must exist more or less in all hilly countries, in proportion to their southern situations. Such is the real state and appearance of the Vallais, though so differently described in the 23d letter of Rousseau's celebrated novel. But what is still more unaccountable, he speaks of the inhabitants in higher terms of praise than he does of the country, particularly of the women, whom St. Prieux, the hero of the piece, raises by comparison even to his angelic Julia, instead of these *rare beauties* (for such is his expression) the eye is offended with a stunted race of females, ill formed, and worse featured ; whose complexions are of a settled fallow, and whose singular dress would appear to no people but themselves, an embellish-

lishment of their persons. But there is another impediment to their beauty which is much more serious, and this is, a loathsome disease called the Goitres, that affects a considerable number of the inhabitants. It is an excrescence in the neck, which though in some no larger than an egg, in others hangs half way down their bodies,—in appearance the most unsightly and disgusting that can be imagined.'

Mr. Watkins, with other late travellers, imputes the goitres to the use of unwholesome water, impregnated with the tuff-stone.

The author next gives an account of the source of the Rhone, mount Furca, the canton of Uri, Urserren, its grotto, the Devil's Bridge over the Rheufs, the descent to Altdorf, and a variety of other objects, highly interesting to every traveller. The beauties of the lake Lucerne are particularly pleasing to the imagination.

' Having amused ourselves, says the author, with writing during the sultry hours, we walked from Altdorf to the little village of Fluellen, where we embarked on the lake of Lucerne. It is impossible for me to form an idea of any thing more beautiful than this noble piece of water, and the surrounding cantons. The woody scenery of its banks : the depth and transparency of the lake : its glossy surface, and the general silence of the evening, produced an inward calm of happiness, and such mild sensations of pleasure, as I never before experienced. If the mind then be capable (as I have here found it) of attaining so great self-enjoyment, how is it that men are so mad, so blind to their interest, as to ruffle and distemper it with anger? Why is their reason so much weaker than their passions, when even these inanimate objects of nature make so pleasing an impression upon us, and seem, as it were, to persuade tranquillity of soul, as the most exquisite pleasure we can enjoy? I was roused out of this reverie by one of the boatmen, who, finding that we did not understand the German, addressed us in Latin, speaking it with great fluency. You will suppose that I was not a little surprized at this : but no ; my astonishment gave way to the reflection, that it was in consequence of their being born to freedom, and legislators of their country. There is a manly ease in their conversation and behaviour, that indicates their independence. They look on all other men, however distinguished by fortune, as their equals only, and value them according to their merit. I consider the inhabitants of the Swiss cantons, whose government is democratic, to be a freer body of people than the yeomanry or mechanics of England ; and for this reason, that as there is a greater equality among them, they have more independence, without which I believe I should find no difficulty in persuading *you* that liberty can be only partial. Nevertheless, were I of the lowest order of my countrymen, I would
not

not exchange situation with a citizen of these cantons, as I look upon our trial by jury, our act of habeas corpus, and our liberty of the press, to be infinitely above all their privileges.

The traveller afterwards proceeds to Zug, mount Albis, and Zurich, the residence of Lavater, celebrated for his writings on physiognomy. The chief objects in this part of his route, are the wooden bridge over the lake of Zurich, Rapperschweil, Utznah, Heriseau, the canton of Apenzel, its agriculture, manufactures, climate, and government. St. Gall, with its commerce, Turgow, lake and city of Constance, Rorhach, Stein, the Rhine, Schaffhausen, and its bridge of one arch, the fall of the Rhine, &c.

The sixth letter describes Dogguerne and the drefs of the country, the Hercynian forest, Basil, its buildings, government, and population. Of Rousseau's asylum, in the district of Bienne, we meet with the following account :

' We walked about a mile and a half from the town to its lake, on which we embarked in the afternoon, and were rowed by three men, and a woman, whom we thought much too pretty for so laborious an employment ; but she, though French, was obedient to the commands of her husband, and pulled lustily at the oar. I think this inferior in point of scenery to the lake of Lucerne, but preferable to that of Zurich, as it is less uniform, and more romantic. We proceeded along its rocks and silent shores, till we came opposite the little island of St. Pierre, where we directed the boatmen to land us ; and oh ! with what pleasure did we set foot on this charming spot, which afforded an asylum to so great a genius as Rousseau, when forced to fly from his native city. It is about two miles in circumference, and contains almost every thing within it that can contribute either to its proper ornament, or to the use of the inhabitants ; wood, water, corn land, pasture, and vineyard. On landing we walked up to the summit of the island along a side-land glade, where we found a summer-house built by Rousseau. From this place we descended on the other side to his habitation, in which the farmer with whom he lived is now resident. Having walked up stairs to the room in which he lay, and examined the house as particularly as if we had carried with us a search-warrant, you may be sure we were very inquisitive with the honest man, relative to the manner in which Jean Jacques passed his time. He told us that in summer, when the weather would permit, he sauntered in the woods, or was out on the lake ; that he would often meet and pass by him unperceived, and that he was generally silent, thoughtful, and melancholy. He was for some time the inhabitant of this island, which belongs to the states of Berne ; and they (to their disgrace be it spoken) were pre-

prevailed upon by the government of Geneva to drive him from an asylum, in which otherwise he probably would have continued to his death.'

Mr. Watkins continues his route by Neuville and Neufchâtel to Berne, of which canton, as of the others, he gives a particular account. He afterwards describes the hermitage of John de Prè, Yverdun, Lausanne, and the lake of Geneva; near which he mentions the residence of Mr. Gibbon, who, at the time of the author's visiting these parts, had come over to London about publishing the remainder of his *Roman History*.

The following anecdote, relative to the rigorous police of Geneva, may prove useful to English travellers:

'On our return to Geneva, we found between forty and fifty English gentlemen, among whom lord P—— and some others had lately been put in prison, from which, after a week's confinement, they were released through the intercession of his royal highness the duke of Gloucester, but banished the republic for life. I really think the magistrates exerted their authority with extreme rigour; and this, indeed, seems to be the opinion of all the foreigners with whom I have conversed. The offence for which they were punished was (as I am informed) an altercation and scuffle with the guard, for the purpose of getting out of the city after the gates were shut; an act so inconsiderate, that we cannot suppose any men would have been capable of attempting it, if they had not been very much in liquor, which was the case. The commandant of a French city would have laughed at such a circumstance as childish, and beneath his attention; and I think the magistrates of Geneva should have been satisfied with reprimanding the offenders, if only in consideration of their being young men and foreigners; but impatient of opposition to their authority, and fearful, lest private disturbance might produce general insurrection, they judged with prejudice, and punished with severity.'

The traveller, during his stay at this place, made an excursion to Ferney, formerly the residence of Voltaire, and of which he thus speaks:

'The good which he did here is universally known, and universally acknowledged. He was the friend of the distressed, and the promoter of industry. The population of the village increased during his abode in it (which was but a few years) from eight to twelve hundred persons, and never was there a happier or more peaceful society established, though it consisted of Protestants and Roman Catholics. The castle or seat which he built for himself has nothing very striking in its appearance. We were led into every apartment, and in the study saw fixed over the door a sarcophagus,

cophagus, in which is an urn of silver gilt, that contains his heart; upon it is the following inscription :

Son esprit est par tout mais son cœur est ici.

‘ Before the house is a church, which he built and consecrated to God ; and in front of it put up this motto, DEO EREXIT. You know the sentiments of Voltaire on religion, therefore I need not say any thing on that subject. We examined every thing with attention, and were sorry to find that the present owner neglects the pleasure-grounds and buildings. Perhaps he intends to convert the former into a wilderness, and the latter into ruins, for they already border on them.’

Mr. Watkins and his company pursue their tour to Italy, visiting Remellie, Chamberry, and Grenoble ; from the last of which they set off on an excursion to the famous Carthusian monastery, where the hospitable disposition of the inhabitants affords subject of agreeable description.

‘ The two first hours, says our author, were taken up in ascending a steep hill, after which we traversed a country very similar to the most romantic parts of Switzerland, though not the most beautiful. When we came near the monastery, we entered a narrow valley, or rather passage through the rocks, down which gushed a torrent of the clearest water ; and having passed under a gate that occupies the whole entrance, ascended one of the most woodland and picturesque countries I had ever seen, to the place of our destination. Of the convent I shall only observe, that it is a large pile of building, with every convenience for its monastic society ; but it is the situation that is so remarkable, being every thing that the most melancholy enthusiast could wish as the secluded seat of prayer and retirement—rocks and woods, an everlasting solitude: yet how frequently does it happen, that we perceive the most admirable design counteracted by the very circumstance that is intended to produce the desired effect? as in the instance before us. The country, in which this monastery is situated, was chosen on account of its romantic appearance, and distance from all society. as best adapted to devotion ; but it is this very situation that makes it a place of general resort. I believe few convents see so much company, and sure I am, that none treats their guests with more good breeding and hospitality. On our arrival we were most politely received by one of the order, whom we supposed master of the ceremonies for the brotherhood. He first shewed us the house, and then conducted us near a mile higher to the hermitage and chapel of St. Bruno. If you should be unacquainted with St. Bruno, I must inform you, that about the year 1100 he was a canon of Rheims, and founder of this order and monastery ; but before he built

built the latter he had retired to his hermitage, which to us appeared an habitation more congenial to the nature of a toad than to that of man, where he passed many of his latter years in prayer and severe penance. Poor maniac ! Our companion said not a word either of him, or of his cell ; indeed *he* was quite a man of the world, and conversed so liberally on what passed in it, that had it not been for his habit, I should never have guessed at his profession. On our return to the monastery we entered a large room, and were honoured with the company of the principal, who was to the full as polite and entertaining as our first acquaintance ; indeed, all the fraternity we saw were in possession of these engaging qualities. Female society was the only enjoyment wanting to make it a most charming community ; but women are to all appearance excluded. Whilst dinner was preparing we diverted ourselves with a book called the Album, in which all who visit the convent are desired to write their names, and whatever else they please. We found on inspection many of our acquaintance, and such a medley of poetry and prose, as never was collected before. Oh that some wag would transcribe these books, and publish the copies of them in England ! Then would you see invocations to the Muses, addresses to the Dryads, odes to the monks for a dinner, descriptions of the place, and sentiments ! oh what sentiments ! grave and philosophic, tender and elegiac ; but the best is, you would also see who were the authors of those inestimable compositions, as their names are written in full length at the bottom. I will answer for the sale of such a book, and must again say, I wish somebody would undertake it. When we had amused ourselves near an hour in examining this magazine of Belles Lettres, our attention was called off to table, where we found an excellent service of fish, roots, eggs, cheese, and butter, dried fruits, and good wines. What noble fellows are these monks ! they accused our appetites, though we ate like two aldermen, and were sorry their wine was not good, when we were deep in the second bottle : never did I make a better dinner, never met with more agreeable company ; but, alas ! friends must part. They pressed us very much to take another bottle at supper ; but no. We, like Shylock, had an oath to return that evening to Grenoble. Therefore shaking very near the whole convent by the hand, which took up at least a quarter of an hour, we bade farewell, mounted our horses, and arrived in good time for *Tartuffe*, one of the inimitable Moliere's best comedies.'

This intelligent traveller attempts to ascertain the route by which Hannibal crossed the Alps ; and he adopts, we think with good reason, the authority of Livy, in preference to that of Polybius ; though, from the silence of the latter, he very properly rejects the anecdote of the Carthaginian general's
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having cut through a precipice with fire and vinegar. Turin and its public buildings are next described; with a general account of Savoy and Piedmont, and a compendious history of those countries. These subjects are succeeded by a description of the Apennines, the Bochetta, and Genoa, its soil, produce, government, and history. Our author observes, that the existence of this republic, as an independent state, as well as the property of many of its citizens, have long rested on the celebrated bank of St. George. This bank is less dependent on government than government is on it, being managed exclusively by its own laws, and separate directors. Its capital is immense, its credit universal, and the security as firm as the defenceless condition of Genoa will admit. The following anecdote, related upon the authority of a French gentleman, resident at Genoa, is highly descriptive of national character among the Italians.

‘ Some months ago two Venetians (whose countrymen and the Genoese still keep up that inveterate hatred to each other, which distinguished their ancestors) were present at an Osteria, or wine-house, where the conversation of the company arose, not as it would in England, on politics or pleasure, but upon the merits of St. John, the protector of Genoa, who, it was asserted, had worked innumerable miracles, and was the greatest of all saints. If nature be so much the parent of patriotism, as to create in us an affection for those minuter objects in our native land, which the citizen of the world would regard with an eye of indifference, how much more powerfully must she operate on our passions, when we remember that on which the prosperity of our country is supposed to depend? The two Venetians were precisely in this predicament. They probably knew as little of St. John, as they did of St. Dennis; but St. Mark was the guardian of Venice, and consequently their all in all. Resolved therefore to maintain his honour, in opposition to this provoking eulogium of the Genoese on their patron, one of them observed, that the bones of his saint had worked more miracles, *particularly in healing diseases*, than all the apostles and saints; that in heaven he was next in rank to the Virgin and popes, and as much superior to their St. John, as the patriarch of Venice was to the archbishop of Genoa. To prevent any reply to this, he and his friend left the room, but were soon followed by one of the company, who had the honour of bearing the great cross of a religious order in their church professions. This desperate enthusiast, on overtaking, stabbed the Venetian who had spoken to the heart, crying out with the blow, ‘ *Ti manda questo San Giovane che ti guariano le ossa di San Marco.*’ His friend, astonished at a deed so bloody (though an Italian) applied to a magistrate for justice, who, having heard the particulars, told him, that had a Venetian murdered
a Genoese

a Genoese in Venice, no notice would have been taken of it, but that his complaint would probably be considered in a few days ; —and so indeed it was, even sooner than he had promised, for early the next morning he too was found assassinated at the door of his lodgings, and the bearer of the great cross still maintains his post of honour. Now determine on the character of a people, among whom such crimes are committed with impunity.'

The traveller afterwards proceeds to Pavia and Milan ; of which he describes the edifices, giving likewise an account of its manufactures, history, government, and military force. He thence directs his course by Piacenza, Parma, Modena, and Bologna, remarkable for its collection of paintings, and which was the school of the Caracci. In this city our author was present at the infliction of a punishment called *La Corda*, which he thus describes :

' A large pulley is fixed to an iron crane, about forty feet high, which projects from the side of a house. Over this pulley is a rope, to which the culprit's wrists (being previously tied together behind him) are fastened. He is then drawn up slowly to a certain height, when the rope being suddenly loosened, he drops within a few feet of the ground. This torture is repeated a second and a third time, the last fall being made higher than that preceding it ; but the second never fails of producing the desired effect, that is, of dislocating the shoulder-bones. On enquiry into the offence of the criminal whom we saw, I was told that he had undergone this punishment three times in seven months, for giving the *coltella*, or stab, with a knife to three different persons, the last of whom was his mother. Had he robbed the church he would have been burnt alive.'

Mr. Watkins next gives an account of *La Retra Mala*, and Florence, the celebrated repository of antiquities, with the duchy of Tuscany, and the city of Pisa, now exhibiting a melancholy reverse of its former flourishing condition ; but still containing many noble mansions, empty and in decay, with a superb cathedral of Gothic architecture. A memorial of superstition at this place, deserves to be mentioned.

' During the crusades, the republic of Pisa, as well as Genoa, furnished the belligerent powers of Europe with fleets for transporting their troops and stores to Palestine. These fleets brought back what was considered an invaluable treasure—heavy cargoes of earth scraped from near the holy sepulchre at Jerusalem, and carried to the sea shore on camels backs. The transports having safely landed this sacred lading at Pisa, it was immediately conveyed by all descriptions of people to these cloisters, which were

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in consequence made a burying-place for those citizens who would pay the sum demanded for their interment, which I hear is not inconsiderable. I had the presumption to ask the sexton what was the benefit that dead bodies received from being put into this mould. By way of answer, he stared me full in the face, and then turning to our guide, said, 'Non son Christiani sti Signori?'—'Non, non, son Inglesti,' replied the other, and walked on. The only tomb to which I paid any attention, was that of Algarotti, the inscription of which tells you, it was written by his royal patron, the late king of Prussia.

Algarotti, Ovidii Æmulo,
Newtoni Discipulo,
Fredericus.

The places next visited are Leghorn, Sienna, Radicofani, and other towns on the way to Rome. This celebrated metropolis is thirteen miles in circumference, and supposed to contain 160,000 inhabitants. Of the description of it, or of Naples, which afterwards occurs, it would now be superfluous to give any account. We shall only present our readers with that of Tivoli, as being short and descriptive.

'The situation of Tivoli on a high hill presents one of the most delightful inland landscapes I ever saw. The river Anio (now Il Teverone) falling in different channels over the brow, forms two cascades, one of which is singularly bold and striking. We beheld it from the narrow valley below, rushing out of the ruins of Mæcenæ's villa, which hang, as it were, upon the summit. I had no conception that Italy could produce any spot so romantic and so beautiful as Tivoli; and these charms which I mention are augmented by the addition of Roman ruins, and an Italian climate. On the verge of the steep rocks over the Anio is the temple of the Sybil; a little octagon building, that is, without exception, the most exquisite *morceau* of Greek architecture I ever saw.'

Mr. Watkins observes, that the number of persons killed and wounded, annually, in the kingdom of Naples, by the coltelleta, or cut of the knife, is incredible. He assures us, he was informed by the most respectable authority, that there are not less than 16,000.

'The common people, continued he, kill one another openly, but the better sort of citizens in a more refined manner. They have here, and I believe only here, the secret of preparing the acqua toffana, a poison that all are by law forbidden either to make or keep. A gentleman of the faculty assured me, that its principal ingredients are cantharides and opium. It is as clear and as

C. R. N. AR. (VII.) Jan. 1793. *Edgington's tasteless*

tasteless as water, slow in operation, but sure in effect, without producing any internal inflammation, or leaving any marks that might lead even to suspicion.'

The present volume concludes with the author's landing in Sicily; of which island, as well as the subsequent, and less generally known, objects of his attention, the reader may expect an interesting account in the remaining part of these Travels.
(*To be continued.*)

A Review of the Proceedings at Paris during the last Summer. Including an exact and particular Account of the memorable Events, on the 20th of June, the 14th of July, the 10th of August, and the 2d of September: with Observations and Reflections on the Characters, Principles, and Conduct of the most conspicuous Persons concerned in promoting the Suspension and Dethronement of Louis XVI. By Mr. Fennell. 8vo. 6s. Boards. Williams. 1792.

IN the judgment which has been formed in England, concerning the late transactions in France, the chief circumstance which we have to blame is a want of discrimination. The acts of a profligate faction, and their blind or mercenary agents, have been hastily charged upon the nation at large; and no allowance has been made for the means by which they have been betrayed into their present disgraceful predicament. The truth is, the French people are brave, high-spirited, and even heroic; but they are jealous, rash, and impetuous. Unaccustomed to the possession of liberty, and bred up in habits of suspicion, they are alarmed by the slightest rumours which threaten danger to their new acquisition, and an opinion of this kind once conceived is fatal to the object of it. Thus they have been continually the dupes of desperate factions, whose objects are altogether selfish and wicked; by the command which, by these means they have acquired over the passions of the multitude, they have been enabled to banish or destroy the most distinguished characters, both for worth and abilities, and they have left scarcely any person remaining in the country who has enough of the public confidence to be able to oppose them.

A little time, we will venture to predict, will restore to reason the people of France; they will see that they have been abused and misled by the chiefs of the Jacobins. The vengeance which will be taken in that case will, we fear, be as sanguinary as that which they have taken of the aristocratic party; and a deluded nation, awaking from its trance, will probably expiate, with a tenfold severity, the crimes into which it has been betrayed.

Such is the view of things into which we have been led by the perusal of Mr. Fennell's, and the other narratives relative to the massacres of the 10th of August, and the second of September. The former of these events we cannot help considering to have been as unnecessary to the safety of France as the latter.—Supposing (what has not been proved) that the executive power was in correspondence with the hostile powers; still it is impossible to think so extremely ill of the *whole* national assembly, as to suppose them in league with the court for the purpose of betraying the nation, which we must necessarily believe, if we consider Petion and the Jacobins as in the right upon that occasion; and, if that was not the case, surely there was a power in the constitution adequate to the suspension of the monarch in a legal manner, and without the horrid massacres which disgraced for ever that transaction.

If we may credit Mr. Fennell, there was a sufficient force in the nation in favour of the king and the constitution, had it been properly excited, and prudently directed. Even the Marseillois were contemptible in point of numbers; but their deficiency in this respect was compensated by a large portion of ferocity.

At last the glorious warriors, the valiant Marseillois, the rescuers of their country, arrived; when, lo! instead of the thousands that had been expected, five hundred only made their appearance; and these so badly clothed, for the most part, and so variously and ridiculously equipped and accoutered, that they would have excited the most violent bursts of laughter in any one who had not been already accustomed to such sights: and yet, it will scarcely be believed, did these five hundred men throw the whole city of Paris into the greatest panic and confusion, and overawe every inhabitant into a servile compliance with their demands. The first of their lawless proceedings was to command the immediate disuse of all silk and satin national cockades, which they resolved to consider as symbols of aristocracy, insisting on the adoption of woollen ones alone. The satin cockades had been so generally worn, and the commands of the Marseillois were so implicitly obeyed, that before the evening of the day of their arrival, the price of woollen cockades had risen from four to forty and fifty sols. To prove most effectively that they were seriously determined that their commands should be punctually executed, they tore themselves the silk cockades from the hats of every one they met that wore them, insulting and abusing the persons in the grossest manner. Nor did infancy itself escape their insolent barbarity: they had scarcely arrived in Paris, when seeing a child with a piece of national ribbon in his hat, they snatched it from him; the child cried for the loss of his little ornament, and inno-

cently followed them, begging they would restore it, when these horrid wretches called him a sprig of aristocracy, beat him to the ground, and crushed him under their feet.'

Every thing evinced, for several days previous to the tenth of August, a decided conspiracy on the part of the Jacobins, and, consequently, the few preparations on the part of the king may be considered as merely defensive. The contemptible forgery in which M. Brissot, Lafource, and some other members of the Jacobins, were detected by the evidence of M. Luckner, M. Bureaux de Pusy, and other respectable persons, relative to the conversation at the house of the bishop of Paris, is clearly exposed by Mr. Fennell.—Our author's account of the massacre, after the mob had stormed the palace, bears great marks of authenticity, and therefore we should scarcely be excusable to our readers if we did not insert it.

'The Swiss in the apartments seeing what was going on in the court, and finding their ammunition nearly exhausted, resolved to descend and take possession of the cannon of the rebels. They accordingly formed themselves, and made a desperate sally: they repulsed the rabble with great slaughter, took possession of three cannon, and turned them against the mob; but having no matches, they fired them with the flints of their musquets. This discharge did great execution: but they had no sooner descended, than the national guards, who had been with them in the palace, and who had before fought on their side, (imagining, perhaps, that there were no longer any hopes of their success, and wishing to conciliate the favour of the rebels) turned their arms against them, and fired at them from the windows. The Swiss, however, pursued the rebels beyond the Place de Caroussel, where they took possession of two more cannons: but, having now exhausted all their ammunition, and finding the torrent of people incessantly pouring in upon them on all sides, and overwhelming them, they were obliged to attempt a retreat, and endeavour to fight their way back to the palace; but in this attempt they were soon divided and dispersed. There now remained not the least shadow of successful opposition: the greater part of them had fallen in the bloody conflict, and the rest knew that they had nothing to expect from the mercy of the rabble. They separated, and fled different ways to hide themselves from their resistless fury.—Some, having made their way into the palace, endeavoured to conceal themselves in different parts of it; and others, who had been wounded during the attack, still remained in it. The friends of the king, his attendants, his servants, and all who had been in the palace before the conflict began, were still there, excepting a few only who had contrived to escape during the general confusion. The mob soon got possession of the palace, and a horrid carnage was begun

begun in the interior parts of it. Every one there found, armed or unarmed, was immediately sacrificed without discrimination or pity. The vestibule, the great staircase, the chapel, all the antichambers, all the galleries, the audience and council halls, overrun in a moment by the rabble, were flowing with the blood of the Swifs, and the friends and attendants of the king, and strewed with their dead bodies. The mob penetrated into every part of the palace, and searched in every place for victims. An abbe, tutor to the dauphin, had concealed eight persons in his apartment, in a large press, of which, unfortunately, he held the keys in his hand, when they came to his rooms to seek for food for their barbarity. They questioned him with the most horrid imprecations: his embarrassed answers frustrated his humane intentions. They took from him the keys, opened the press, and having discovered what they called his treachery, they murdered him, and those whom he had in vain endeavoured to hide from their brutality.

‘ Some had attempted to conceal themselves on the roof of the palace: they were seen by the rebels in the courts, who called to their fellows in the apartments to inform them of it: hundreds instantly ran up,—the unfortunate fugitives were surrounded,—some were murdered on the spot,—others were thrown over the battlements to the rabble in the courts, who finished their existence by mangling them with swords and pikes, or throwing them into the fire of the caserns. Neither the kitchens nor the cellars, nor any part whatever of the palace, escaped their strictest search. Every one they met, men, women, and children, from the highest attendant to the lowest scullion, shared the same fate,—butchered in the most shocking manner: their crime was — being in the palace.

‘ But the massacre was not confined to one spot; the unfortunate Swifs were pursued and hunted like wild beasts, wherever they had fled for shelter. In the gardens of the Thuilleries, in the Elysian Fields, in the woods, on the Quais,—every where some victims fell. Nor was the fury of the mob confined to those who had endeavoured to defend the palace; they carried their barbarous cruelty so far as to murder every Swif, of whatever occupation, they could find: the porters of the palace, of hotels and churches, were murdered, with their wives and children, without mercy or regard to innocence.

‘ About sixty or seventy of these unfortunate men had surrendered to the national guards, under promise of mercy, and had suffered themselves to be conducted to the commons, where they were assured that they should have a fair trial. A few questions were asked, and it was determined by the magistrates that they should be sent to prison until further examination. The mob, however, were resolved to take the law, and the execution of it,

into their own hands: accordingly, as they descended, the Swifs were torn from the guards, one by one, and shot or cut down by the rabble, endeavouring to rival each other in the excellence of slaughter and decapitation, and laughing at, and ridiculing the tortures of the victims.

'M. Clermont Tonnerre was arrested in his chariot, in the street de Seves Saint Germain, by the mob, dragged out of it, and executed on the spot. This gentleman, although he had not been in the palace, was suspected of aristocracy: no farther excuse for any species of barbarity was wanting.'

'It is with a very increased degree of horror that I find myself obliged to relate, that, during these dreadful transactions, the female furies (for they cannot be called women) of Paris seemed anxious for a supereminence in barbarity: the refinements on torture, and the excesses of inhumanity, fell principally to their part. One of the unfortunate Swifs, flying from his pursuers, met one of these furies at the head of a banditti, and, recollecting her as a former acquaintance, he indulged some hopes of her protection: he advanced to her, and observed, that, having had the pleasure of being acquainted with her at such a time and place, he hoped that, from the recollection of a former friendship, she would be good enough to save him. "Yes!" replied she, "I know you, and I will save you." He advanced to thank her;—she cut him with a sabre till he died.'

The following characters of certain leading members in the convention we cannot help considering as a mere party sketch, a caricature, and consequently greatly overcharged. Some of the facts, however, we believe not to be totally destitute of foundation.

'M. Petion was originally a pettifogging attorney: by the assistance of the revolution, he contrived to get returned for Chartres to the first national assembly, by the influence of the clergy, whom he has since so gratefully persecuted, and whom he then so effectually deceived by his hypocrisy. He was afterwards made mayor of Paris, and since president of the convention.

'M. Robertpierre (supposed to be the nephew of Damiens), was a poor orphan at Arras: he was afterwards clerk to an obscure attorney, when he was returned a member of the first national assembly: he was obliged to beg a coat for the occasion; but has now every appearance of a splendid fortune.

'M. Brissot was, a few years since, well known to some of the police officers of this country, as a pickpocket; but, upon their endeavouring to obtain a more intimate acquaintance with him, he withdrew to France, where his talents have been much more favourably,

ably, though, perhaps, not so justly rewarded as they would have been, had he remained much longer in England.

‘ M. Merlin was an under usher to a school: he was on the point of being married; but having received the lady's fortune the day before that appointed for the wedding, he contented himself with the money, and ran away. But, being afterwards reduced, he broke open a lady's bureau, and stole the pecuniary contents: he then borrowed a horse, returned to France, and became a member of the national assembly.

‘ M. Chabot was the son of a baker: he ran away with his uncle's wife, which occasioned the death of his uncle and benefactor.—He afterwards debauched her daughter; but again changing his mind, he persuaded a third lady to rob her husband, and run off with him; for which, he was some time in prison; but, having procured his release, he was returned a member of the national legislative assembly.

‘ M. Condorcet, having been suspected of aristocracy, and, consequently, for a long time refused admittance to the Jacobin society, to remove all the suspicions of the leading members, and procure their favour, he performed a work of supererogation, with respect to the equality of rights, and extended it even to a partition of the privileges of a husband; by which means he successfully qualified himself for a Jacobin, and procured sufficient interest to be afterwards elected a member of the convention.

‘ M. Rouelle, some years ago, kept a small eating-house in the vicinity of London, which, having been under the necessity of quitting, he caught the golden, glorious opportunity afforded by the reign of anarchy, of retiring to his native country, where he has been exalted to the honour of being deputed a member of the national convention.

‘ M. Danton was the son of a butcher: he procured the protection of the late princess de Lamballe, by marrying a relation of the maid of her femme de chambre. By the interest of the princess, he was appointed a farrier to the count d'Artois' stud: he practised, also, as a doctor; but was so unsuccessful, that the count constantly threatened any of his servants who displeased him, with the attendance of Danton. He had, before the king's acceptance of the constitution, been *decreté de prise de corps*, but escaped in the general amnesty. He was one of the principal instigators of the horrid massacre committed on his former benefactors, and is now the minister of justice.

‘ The gentleman who now calls himself Marat, thought proper to adopt that name, after having been engaged and discovered in forging the billets d'escompte, and taken refuge from his pursuers in England, where he afterwards taught the French language;—he also took advantage of the abolition of laws in France to return to his own country in safety, where he has, however,

56 *Proceedings relative to the Suspension of the King, &c.*

since, been nine times *decreté de prise de corps*;—but his efforts in the cause of patriotism have at last been rewarded by a seat in the national convention.

‘ M. Carra was, in his youth, condemned to the gallows for breaking open a shop, and stealing from it money and goods; his sentence was afterwards exchanged for two years imprisonment, and a subsequent and perpetual banishment: during his exile, he stole a gold watch, and being convicted of the theft, he contrived to make a sudden change in his residence. On his return to Paris, after the revolution, his talents were sufficiently acknowledged to secure him a seat in the Jacobin club, from which, he has since been advanced to a more conspicuous post in the national convention.

‘ M. Gorsas formerly kept a little day-school; but, having murdered his father, he was condemned to expire on the wheel: this sentence was, however, afterwards mitigated, and he was sent to the galleys for life. He contrived, a few years ago, to get free, and return to Paris: he was first admitted to the Jacobins; and, secondly, was made a member of the convention.’

On the whole, we have been gratified by the perusal of Mr. Fennell's book, though we must caution our readers, that it is to be received with that degree of allowance which must be made for every party publication. We could have wished that our author had indulged less in declamation, and only given a plain narrative of facts. Such facts as he had to describe are sufficiently horrible, without exaggeration or embellishment. We were also frequently tempted to regret our author's rage for political speculation, with which he frequently interrupts the most interesting parts of the narrative.

A Narrative of the Proceedings relative to the Suspension of the King of the French, on the 10th of August, 1792. By J. B. D'Aumont. 8vo. 1s. 6d. Johnson. 1792.

IF we thought it necessary to caution our readers against giving unlimited credit to the statement of Mr. Fennell, we find it equally necessary to repeat the same caution with respect to the present pamphlet. As the former was strongly aristocratic, so this is in the extreme of democratic phrenzy. It would, indeed, be a libel on the justice and humanity of the French nation to believe, with this author, that the acts of a faction, in August and September, were the acts of the whole people; and it is a libel on the common sense of Englishmen to suppose that they can receive implicitly the inconsistencies with which this publication abounds.

We cannot believe that marshal Luckner would be guilty of a false-

a falsehood to screen M. Fayette, when it was manifestly his *interest* to take part with the Jacobins against that general. We cannot believe M. Petion to be an immaculate magistrate, when by the confession of this author he was *fully aware* of the tumults previous to the 10th of August, and yet took no means to prevent them. We cannot believe that the *ci devant* body guard were at the *same moment* at Coblentz and in the Tuilleries. We cannot believe that the king and queen were totally *unconcerned* when in the utmost danger, and in the hands of their avowed enemies. We cannot believe, that no pillage was committed in the Tuilleries by the mob; nor can we possibly affix any credit to the story, that one of the cellars under the court was filled with torches 'destined to set fire to Paris.'

When an author produces such assertions as these—when he insults the mild and too gentle character of Louis XVI. by terming him 'a cannibal whose appetite would have been increased if his meals had been served up in the reeking skulls of the citizens.' When we meet with such epithets in every page as 'Austrian panther,' 'knights of the dagger,' &c. When the gallant La Fayette is called a *coward* and a *robber*, surely the candid part of mankind will receive such a narrative with many grains of allowance.

A Reply to Mr. Burke's Invektive against Mr. Cooper, and Mr. Watt, in the House of Commons, on the 30th of April, 1792. By Thomas Cooper. 8vo. 2s. Johnson. 1792.

AS far as this pamphlet is to be considered as a defence of the purity of Mr. Cooper's intentions, we are not disposed to contradict his assertions, or question his veracity; as far as it is a defence of the Jacobin Club, they have by their proceedings in August and September last furnished the best answer to it themselves: and, indeed, we believe that the example of the French has acted in this country as a complete antidote to the epidemic rage of innovation.

Mr. Cooper's work is strongly tinctured with the absurd philosophy of the age, which grounds every thing on habit, without allowing any thing to passion; and which, by supposing man a machine, concludes, that he may be as mechanically acted upon as any of the common instruments which are employed in our manufactories. Allowing for this prejudice, and for the excursive nature of a warm and enthusiastic imagination, the author is deficient neither in good sense nor in knowledge; and we must confess that he has pointed out with great judgment some of the defects of our government, though nei-

ther he nor the French appear as yet to have discovered the proper remedies. The following observations are just and seasonable :

‘ The system of the former court of France (like that of every court unchecked by the influence of the people), was war, and even in this country we have been absurdly and impiously taught to speak of the French as of our *natural enemies*. As if the benevolent Author of nature had purposely sown the seeds of perpetual discord between his common offspring ! But the idea is blasphemy : if we have been enemies, we have been, not natural, but artificial enemies. By nature we are brethren as well as neighbours ; by the intrigues of courts and of ministers, we have been mutually beasts of prey. The French, first of all, saw the folly and the wickedness of this long-continued system of periodical hostility and snarling peace. They have said “ We will be your enemies no longer ; it neither suits our interest or our inclination : we see at length, that in this mutual state of animosity between nations, the authors of our evils are the gainers by them, while the sword, and the famine, and the pestilence, are the wretched lot of the deluded people.”—Much to their honour, the Revolution Society of London were the first to offer their congratulations to the French on the adoption of this system of benevolence and peace. And much, as I think, to their honour, the Society of Manchester have trodden in the same path, and expressed the same sentiments.’

‘ But what must be the complexion of that man’s mind, who can be irritated to a degree of political insanity at these expressions of friendship and benevolence towards our neighbours and fellow creatures ! who sickens at the thought of perpetual peace and fraternal union between rival nations ! who entertains no sentiments of compassion, but for the rich and the great, the kings, and the nobles of the earth ! who can contemplate without emotion the prospect of bloodshed and devastation among millions of the devoted victims of pride and despotism, and who bewails with feminine lamentation, the loss of a nickname or a gewgaw, the broken play-things of a puerile nobility ! who seems to regard the *people* as fit only for the goad, and the whip, and the spur ; for labour without intermission, in peace ; for slaughter without commiseration, in war—And who, blaspheming against human nature itself, impiously terms the great mass of mankind, *the swinish multitude* !’

‘ The unfeeling *systematic* devastation of the human race, which this class of beings have unremittingly and unrelentingly pursued, is almost incredible, even to those who read with astonishment the undeniable

undeniable evidence of facts which compose the bulk of ancient and modern history. All the fancied utility of monarchs and monarchy, from the beginning of time to the present hour, is unequal to the mass of evil occasioned by the sovereigns of Europe collectively within this half century, or even comparable in extent to the evident diminution of human happiness, at present meditated by the combination of European despots, royal and noble, against the liberties of Poland and France.'

The profession of arms itself is very properly a subject of Mr. Cooper's animadversion.

'Were it not that thought and reflection are either totally laid aside, or sedulously suppressed, how can we account for a *man* becoming a *soldier*? For in the eye of reason and reflection, what is a soldier? A person who professes to renounce all free-agency, to have no will of his own, and to submit himself, body and mind, to the will of another—whose particular trade it is to hold himself in readiness to put his fellow-creature to death, whether friend or enemy, citizen or foreigner, at the command of another, without enquiring into the reason or propriety of the command; (for the professional creed, the sum and substance of a soldier's duty, is *implicit obedience*; it is his business to *act*, and he permits his commander to *think* for him)—who is contented to abjure all family comfort and domestic society—who gives up the character of a citizen for the more honourable title, as he is taught to deem it, of his majesty's *servant*—who in his duty to his commander, sinks all concern for his duty to his country, being denied the right of investigating the propriety of the orders he receives—who on his entrance into this voluntary state of permanent servitude, renounces the boast and pride of an Englishman, *the trial by jury*, and submits to the judgment, not of his equals, who could feel for his situation when accused, but of his superiors, who decide too frequently on offences which they never can experience the temptation to commit. The punishments of a soldier are severe and degrading; his duties servilely obedient: and, to crown the whole, his wages far too small for comfortable subsistence, and below the common average of an industrious day labourer. Thus renouncing his duties as a man, and his rights as an Englishman—thus living in a perpetual state of mental degradation—always ill paid in proportion to his labour, and frequently ill provided when his daily task is over—cajoled with the title of 'gentleman,' that his vanity may be made subservient to the interest of his employers—and flogged like a slave when he deserts from a profession which a man of spirit and reflection can with difficulty approve—he lives, uncomfortably to himself, and unprofitably to the community—a character hardly to be blamed, but much to be pitied. I have no doubt whatever but the time approaches, when the na-

tions

tions of Europe will see their true interest in the mild system of peace on earth and good will toward men, and that a soldier will be unnecessary and unknown.'

An Account of the Manner in which the Persons confined in the Prisons of Paris were tried and put to Death, on the 2d and 3d of September last. By an Eye-Witness. 8vo. 1s. Stockdale. 1792.

THIS Account, which in the original is called 'The Thirty-eight Hours Agony of M. Jourgniac St. Meard,' is truly affecting. It is divided into four periods, the titles of which are expressive of the author's progressive sufferings, viz. Fourteen Hours at the Committee of Inspection.—Ten Days at the Abbey.—The Beginning of my Agony of Thirty-eight Hours.—The last Crisis of my Agony.!

When the author was introduced to the prison, he was accommodated with the bed of M. Dangremont, 'whose head had been cut off two days before.

'On the same day, and at the very same moment we were going to sit down at table, M. Chantereine, colonel of the king's household, established by the constitution, stabbed himself with a knife in three places, after having said, "We are all doomed to be massacred—my God, I am coming to thee!" He died two minutes after.'

The following specimen will afford some idea of the alarms to which these wretched prisoners were subjected on the dreadful second of September

'At half past two, the terrifying noise of the people was frightfully increased by the noise of the drums beating to arms, by the three alarm-guns which were fired, and by the alarm-bell, which was heard on every side. During these moments of terror, we saw three carriages pass, accompanied by innumerable crowds of men and women, crying out like furies, *à la force, à la force*, meaning to slaughter. These carriages were driven to the cloister of the abbey, which had been converted into prisons for the priests. In an instant afterwards, we heard that all the bishops and the other priests had been massacred, who, according to the term, had been *folded* there.

'About four o'clock.—The dreadful shrieks of a man, whom they were hacking with a sabre, drew us to the window of the turret, from whence we saw, opposite to the gate of our prison, the body of a man stretched out dead upon the ground; immediately afterwards another was massacred, and so on.'

'Between

‘Between one massacre and another, we heard these words under our windows: “We must not let one of them escape; they must all be put to death, and especially those who are in the chapel, where there are none but conspirators.”’

‘It was of us they were speaking; and I think I need not say, that we frequently wished for the happiness of those who were shut up in the most gloomy dungeons.’

Of the manner in which the trials were conducted, a single extract will sufficiently inform our readers.

‘By the light of two torches I beheld the dreadful tribunal, which was to decide on my life or death. The president, in a grey coat, with a hanger by his side, stood leaning against a table, on which were papers, an ink-stand, pipes, and some bottles. There were ten persons round this table, some sitting, some standing; two of whom were in waistcoats with aprons on; others were sleeping upon benches. Two men, in shirts all over blood, with hangers in their hands, guarded the door of the chamber; an old turnkey had his hand on the bolts; three men were holding before the president a prisoner, who appeared to be about 60 years of age.

‘I was placed in a corner of the room; my keepers crossed their hangers over my breast, and told me, that if I made the least attempt to get away they would stab me. Upon looking about for my Provence friend, I saw two national guards present to the president a petition from the section of *La Croix Rouge*, on behalf of the prisoner before him. He told them, that petitions in favour of traitors were useless; upon which the prisoner exclaimed, “It is horrible! Your judgment is an assassination:” to which the president replied, “I wash my hands of it. Take away M. Maillé.” No sooner were the words pronounced than they pushed him into the street, where I saw him massacred through the opening of the door of the prison.’

It is unnecessary to add, that M. Jourgniac was himself fortunate enough to escape by the favour of a federé, and the partiality of one of his judges. The respectful manner in which, after his acquittal, he was conducted home by the mob, is a sufficient illustration of the judgement we have already given, that the whole was the work of a bloody faction, who acted on the fears and prejudices of the people; and that, in good hands, the French nation might be led to every thing great and honourable.

Lectures on Civil and Religious Liberty: with Reflections on the Constitutions of France and England; and on the violent Writers, who have distinguished themselves in the Controversy about their comparative Goodness; and particularly on Mr. Burke and Mr. Paine. To which are added, two Sermons, on the 'Influence of Religion on the Death of good Men.' By the Rev. D. Williamson. 8vo. 6s. Boards. Johnson. 1792.

WE are informed by an Advertisement to this work, that the centenary commemoration of the British constitution gave the author an occasion to deliver two discourses on civil and religious liberty. Since that time, his observations on those important subjects have been carried to a length far exceeding his original design, and are almost entirely different, in respect both of sentiment and composition, from the former discourses. He has, however, thought proper to retain the title of Lectures, as the work, though not relating to the duties of Christianity, is employed on speculations which are intimately connected with the propagation of the Gospel, no less than with the temporal happiness of mankind.

The plan pursued by the author in these Lectures is, 1st, To give a brief account of the state of Great Britain at the time of the Revolution. 2dly, To delineate and vindicate the principles of liberty on which it rests. 3dly, To consider the happy consequences of that signal event; and, lastly, to apply the whole to the business of the day which had been allotted by Mr. Williamson and his auditors, as well as others, for the purpose of commemoration.

The wide scope which the author proposes for his excursion, necessarily leads him into a minute detail of the government of James, from his accession to the throne. The outrageous conduct of that infatuated prince is already too well known to our readers to require any remark on the subject. The account of it given by Mr. Williamson is consistent with historical evidence. In respect of the principles of liberty established by the Revolution, and the happy consequences of that national deliverance from the horrors of arbitrary power, they are likewise objects, which, being unquestionable, cannot now stand in need of any elucidation. We shall, however, lay before our readers a short extract, exemplifying the manner in which this author conducts his political observations.

‘ The reign of James exhibits the very same example of religious tyranny, and the same illegal attempts to give the Catholic religion the superiority, which his brother had made without success. It is remarkable that both these princes, each with the per-

severance

severance suited to his character, while their hands were yet reeking with the blood of Protestant subjects, set themselves up for the defenders of toleration. So strong was their attachment to popery, that in order to shelter it under religious indulgence, until it should have acquired the complete ascendant, they were willing to suspend for a season, their favourite amusement of murdering the Non-conformists; promising themselves no doubt an ample recompense for the time they had lost, in the luxury of their future banquets. I cannot conclude these observations on the religious tyranny exercised before the Revolution, without shewing by an example, how much the sympathy of religious sentiments tends to beget, even in the minds of wise and moderate men, commiseration for the slightest retributions suffered by the vilest persons; though I am far from supposing that such instances are to be found, only in one party. They are abundantly frequent among the Presbyterians, and among all other religious denominations. A hearty zeal for the peculiarities of a party, often determines the whole of a man's religious and moral character. Bishop Burnet informs us of the inhuman villanies, by which an episcopal church was planted, and, for the space of twenty-eight years, supported in Scotland. The clergy of that church were, according to his own account of them, mostly composed of the worthless and despicable wretches the kingdom could afford; and the share they had in directing those barbarities, he confesses was very great. About the time of the Revolution, they were overpowered by the people they had so long oppressed, and the bishop complains grievously, of their being carried round their parishes in mock processions. Should a set of Presbyterian clergy, though of much fairer characters, act the same part among the Hottentots of Africa, upon pretence of converting them to the Christian religion, I should not be sorry, if instead of carrying them about the country in mock processions, the natives carried them to the sea in a real one, and delivered them over to the mercy of those waves, which had always been more compassionate than themselves.

The Revolution brought to a solemn decision, that most important of all controversies, the rights of the people. It must, therefore, be considered as one of those interesting events, the history of mankind presents to the human race, for their study and admiration. It established a constitution, the parts of which are better digested than any government known to the ancients. The disposition it has made of power, is contrived with equal wisdom to preserve the constitution itself, and the happiness of those for whom it was framed. The boundaries of king and people being distinctly marked, and the limits generally known, that appetite for arbitrary power, which gave rise to so many persecutions, is now opposed by restraints which it cannot overcome; and, happily

pily for the peace of society, and for the honour of religion, that unnatural association, by which the doctrines of Christianity were enforced on the temporal punishments of Judaism, has been sufficiently exposed. The consciences of men have recovered the enjoyment of those rights, of which they were unjustly deprived.

The application which the author makes of his narrative and remarks, may, like the preceding part of the Lectures, be considered as unnecessarily diffuse, and, in some places, even declamatory; but they appear to be dictated by a genuine regard to religion, and contain many excellent moral precepts, inculcated both with strong argument, and earnest exhortations.

The Reflections on the constitutions of France and England relate, in what respects the former of these countries, to the crude and fugitive system of government composed by the constituent assembly. From the general love of liberty, which seems to animate the present writer, it may be natural that he should rejoice at the abolition of arbitrary power; but we must be of opinion, that he has engaged prematurely in composing his eulogium of a government, which its inherent defects, exclusive of its instability, evince it to have been destitute of such principles as could secure any permanent duration. A great part of the author's Reflections consists of remarks on those of Mr. Burke, and the seditious production of Paine; the former of whom he accuses of indiscriminate and violent invective, and the latter he condemns with the warmest censure, intermixed with sarcasm and reproach. The following extract will give our readers an idea of his sentiments on the subject.

Mr. B. attacked with the most wanton abuse, the national assembly and the new constitution of France. Mr. P. answered, and answered him according to his folly, by attacking the constitution of England. The first, even in his censures, preserved something of the language and of the manners of a gentleman. The second with his rude hand presumed to touch, and with his coarse and beastly habits to violate a constitution, which, for an hundred years, has diffused liberty over an extensive empire, and diffused it with a purity and with an equality, totally unknown to the most celebrated republics of antiquity. To the mind of such a clown it would not occur, that from the liberty of Britons, the liberty of Frenchmen, and even of Americans, had originally come: that the principles of the revolution he profaned, had conducted them to the revolutions he adored. That nothing noble might escape the unhallowed touch of this barbarian, the Revolution, king William, the Protestant succession in the princes of the Brunswick line, the house of peers, the house of commons, the administration, the

the opposition; Mr. Pitt, Mr. Fox, were all most plentifully bespattered with his composition of ordure and assafœtida. Had he only written against the constitution of England, there had been the less reason to quarrel with him, as this, perhaps, was the only method in his power to do it any service. But the misfortune was, he did the cause of liberty an irreparable injury, by appearing as an advocate for it. By this act of temerity, he in a great measure destroyed the advantage which that cause must, in the end, have gained from Mr. B.'s reflections. I count nothing upon the fierceness of those who are the disciples of them both. When passion shall no longer agitate the minds of men, when prejudices shall be obliterated, the violence of party-spirit will be remembered, though it be no longer felt; and to whatsoever side the scale of that violence inclined, the injury will fall.

‘ If any Dissenter shall think that those enormities, by which Mr. Paine's pamphlet is particularly marked for his own, are, in any degree, palliated by the disapprobation he expresses of the test act, and by two or three just observations on religious liberty, I shall be sorry for it. I shall be sorry to see the wretched obstinacy of party-spirit. I shall be sorry to see its insatiation. It is not from Mr. B.'s letters against the French revolution, that civil, or that religious liberty has any thing to fear. It is not from Mr. P. that they have any thing to hope. The extravagance of his principles is a thousand times more pernicious to this noble cause, than the bitterest invectives of its enemies. The last are the medicine of liberty: the first is its poison. Such a scheme of principles, with such a mode of propagating them, must excite horror in the breast of every reasonable and moderate man. To have the friends of reform listed under his banners, is the very thing its enemies wish most. They know that those visionary projects must defeat every sober plan of reformation. They know that Britons will never, in the moments of cool reflection, do from choice, what Frenchmen have done from necessity: that they will oppose every innovation, rather than have every thing changed.—With his projects, the constitution of France by no means corresponds. Their monarchy and their hereditary succession are contrary to the freaks of his enthusiasm. We have accordingly been told in the newspapers, that since the king left Paris, he has entered into a cabal of seditious republicans, to embroil the affairs of the kingdom. And yet it may be hard to blame a man because he understands his own character. It is only in storms and tempests, when every thing light and vile flies with the wind, that the chaff is uppermost. — It is not even in America that a government can be found to answer his theories, though America be the subject of his constant panegyrics. This circumstance I might illustrate, but I only mention it to its honour. There is another which will add little additional respect to that government, as it certainly can add no additional disgrace

to his conduct, or to his trifles. He has the impudence to tell us that the equal rights of mankind are the principle of the government of a country, in which there are probably some hundred thousands of slaves. This I consider, as almost the greatest insult that has been committed on the common sense of mankind, since the world began.

Mr. Williamson appears to be equally a determined friend to civil and religious liberty, and he, therefore, pleads with strong arguments against the restrictions of the Test Act, which he considers not only as invidious and unnecessary, but peculiarly unjust.

The two Sermons, with which the volume concludes, are written with ability; and, though each be extended to more than ordinary length, they keep awake the reader's attention, by the just observations, and the practical sentiments of religion, with which they abound.

Philosophical Transactions of the Royal Society of London. For the Year 1792. Part I. 4to. 8s. Boards. Elmsley. 1792.

THIS Volume appears in a more splendid form, more beautifully printed, and on finer paper. Whether the other improvements in science keep pace with the ornaments, our readers must judge from examining the different articles, of which we shall proceed to give an account in the usual manner.

Art I. On the Ring of Saturn, and the Rotation of the fifth Satellite upon its Axis. By William Herschel, LL. D. F. R. S.—Mr. Herschel's astronomical observations are always valuable. The separation of the ring of Saturn, which divides it into two unequal and concentric rings, is now fully ascertained. They are situated in one plane, a little, but probably not much, inclined to the equator of the planet, and are at some distance from each other: the distance is estimated at near 2513 miles. The utility of this separation to the inhabitants of the planet is obvious, for the space eclipsed by the ring must consequently be less, and the difficulties felt, respecting the great degree of cohesion, which a substance so broad and thin must have, in order to remain unchanged, are necessarily diminished. There is, perhaps, a small but minute difference in the period of the rotation of the rings. It remains to enquire whether this division is permanent and steady, or whether the ring may not divide in different places, while the divisions do not extend through the whole circle: in more familiar language, whether it may not be occasionally split, rather than uniformly and permanently divided. The observations of different

ferent astronomers are adduced on this subject, to which some remarks are added; and it is, from various considerations, probable, that the ring is not very changeable. The diameter of the ring to that of the earth is as 25.8914 to 1; and seems to exceed 204,883 miles. The fifth satellite of Saturn is found to make one complete revolution on its axis once in 79 days, 7 hours, and 47 minutes. The different parts of this satellite vary like our moon in brightness, and its distance, reduced to the mean distance of Saturn, is $8'. 31''. 97$.

Art. II. Miscellaneous Observations. By William Herschel, LL. D. F. R. S. — The first observation is an account of a small comet. The second is on the periodical appearance of ν ceti, whose period seems, from comparing different observations with those of the author, to be 331 days, 10 hours, 19 minutes, though subject to little occasional variations. The third observation relates to the disappearance of the fifty-fifth Hercules. It disappeared at some time between the 11th of April 1782, and the 24th of May 1791. The third contains an observation on the dark part of the moon, while totally eclipsed. Many bright luminous red points were remarked, but their true situation and their nature are not yet ascertained.

Art. III. Experiments and Observations on the Production of Light from different Bodies, by Heat and by Attrition. By Mr. Thomas Wedgwood; communicated by Sir Joseph Banks, Bart. P. R. S. — There is a considerable inaccuracy in the views of the author of this paper; at least it seems to us, that a want of distinction has confused the whole, and we shall state our ideas of the facts, previous to explaining the observations of Mr. Wedgwood. Phosphoric bodies are those that emit light, after having been exposed to the sun's rays, without the application of any additional heat, and without being decomposed, or that emit light by very small degrees of additional heat, without emitting any very sensible heat in consequence of their decomposition. Those that emit light and heat, during a more rapid decomposition, are more properly burned or calcined; and the distinction seems to lie in the quickness of the process, and the emission of sensible heat. Mr. Wedgwood premises a short, and by no means a very accurate, history of the progress of our knowledge in that phenomenon, which he calls the phosphorism of bodies, and then proceeds to his experiments on the light obtained by heat and by attrition. Two hard bodies rubbed together will, we well know, produce heat and light; but the heat resembles that produced by striking a steel with a flint, where the particles abraded are heated and fused. If, however, the body was not sufficiently hard to produce heat in this way, it was on a hot iron,

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heated

heated under the red point, and the light thus diffused was examined. But this is not a phosphoric phænomenon; for it is an instance of decomposition by means of low degrees of heat, while, in the strictness of philosophical investigation, it should be confined to luminous phænomena only, and the enquiries should be directed to those bodies which can absorb, and again emit light, or which can be decomposed by separating the light alone. We shall now attend to our author's experiments, and first select those bodies which become luminous by heat. They are arranged in the following order, according to the intensity of their light.

1. Blue fluor, from Derbyshire, giving out a fetid smell on attrition.—2. Black and grey marbles, and fetid white marbles, from Derbyshire. Common blue fluor, from Derbyshire. Red feldspat, from Saxony.—3. Diamond. Oriental ruby. Aerated barytes, from Chorley, in Lancashire. Common whiting. Iceland spar. Sea shells. Moorstone, from Cornwall. White fluor, from Derbyshire.—4. Pure calcareous earth, precipitated from an acid solution. Pure argillaceous earth (of allum). Pure siliceous earth. Pure new earth, from Sydney Cove. Common magnesia. Vitriolated barytes, from Scotland. Stealites, from Cornwall. Alabaster. Porcelain clay of Cornwall. Mother of pearl. Black flint. Hard white marble. Rock crystal, from the East Indies. White quartz. Porcelain. Common earthen ware. Whinstone. Emery. Coal ashes. Sea sand.—5. Gold, platina, silver, copper, iron, lead, tin, bismuth, cobalt, zink. Precipitates by an alkali from acid solutions of gold, silver, copper, iron, zink, bismuth, tin, lead, cobalt, mercury, antimony, manganese. Vitriolated tartar, crystals of tartar, borax, alum, previously exsiccated. Sea coal. White paper, white linen, white woollen, in small pieces. White hair-powder. Deal saw-dust. Rotten-wood (not otherwise luminous). White asbestos. Red iron mica. Deep red porcelain.—6. Antimony, nickel. Oils, lamp, linseed, and olive, white wax, spermaceti, butter, luminous at and below boiling.

The very appearance of this list shows that the phænomena are not those of phosphorism, but of inflammation, where the separation of light is rather an accidental than a necessary circumstance. Many of these substances will strike fire; and, when our author mentions moorstone from Cornwall, he should have described its state. Moorstone will often strike fire by attrition; but it is of all the variations of cohesion, from almost a metallic hardness to that of a clay in the form of growan clay. The foetid limestone is almost a certain combination of a fossil oil with the calcareous earth.

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• The experiments on the light produced from different bodies by attrition, were chiefly made by rubbing in the dark two pieces of the same kind against each other: all that I tried, with a very few exceptions, were luminous by this treatment. The following is a list of them, arranged in the order of the apparent intensity of their light; and as the lights are either white, or some shade of red, I have affixed figures to denote these differences; (o) denoting a pure white light; (1), the faintest tinge of red, or flame-colour; (2), a deeper shade of red; (3) and (4), still deeper shades.

• 1. Colourless, transparent, oriental rock crystal; and siliceous crystals (o).—2. Diamond (o).—3. White quartz, white semitransparent agate (1).—4. White agate, more opaque (2). Semitransparent feldspar, from Scotland (2). Brown opaque feldspar, from Saxony (4). Chert of a dusky white, from North Wales (3).—5. Oriental ruby (4).—6. Topaz, oriental sapphire (o).—7. Agate, deep coloured, brown and opaque (4).—8. Clear, blackish gun-flint (2).—9. Tawney semitransparent flint (3).—10. Unglazed white biscuit earthen ware (4).—11. Fine white porcelain (2).—12. Clear, blackish gun-flint, made opaque by heat (3).—13. Flint glass (o).—14. Plate glass; green bottle glass (o).—15. Fine hard loaf sugar (o).—16. Moorstone, from Cornwall (1), Corune, semitransparent, from the East Indies (1).—17. Iceland spar (o).—18. White enamel (2). Tobacco pipe (3). White mica (o).—19. Unglazed biscuit earthen ware, blackened by exposing it, buried in charcoal in a close crucible, to a white heat (4).—20. Black vitreous mass, made by melting together 5 of fluor, 1 of lime, and some charcoal powder (4).—21. Fluor; aerated and vitriolated barytes; white and black Derbyshire marble; calcareous spar; crystals of borax; deep blue glass; mother of pearl.

We need not follow our author in his remarks, which show, that he sees the distinction we have made, but has confused the whole by the introduction of the term phosphorism.—The second part of his paper is published; but it occurs in the second part of the volume.

Art. IV. Experiments upon Heat. By Major-General Sir Benjamin Thompson, Knt. F. R. S. In a Letter to Sir Joseph Banks, Bart. P. R. S.—We formerly noticed general sir Benjamin Thomson's experiments on this subject, and we must continue to praise rather the industry, displayed in his researches, than the accuracy of the conclusions. His object is to determine the conducting power of different bodies; in other words, to determine what covering is warmest by ascertaining its merit as a conductor of heat, for the worst conductors must consequently produce the warmest cloathing. Air

is known to be a bad conductor, and a toricellian vacuum is a much more imperfect one. Eider-down, beavers fur, raw silk, sheeps wool, cotton-wool, and lint, conduct heat imperfectly in their order; Eider-down is the worst; but the difference was not very considerable. The thickness of the covering, as might be expected, increased the warmth; but this does not depend on the density of the solid parts, for the densest substances are not the warmest, except in some peculiar circumstances; while the warmth is in proportion, for we may anticipate a little the explanation, to the *number* of solid parts, interposed between the body and the cooler medium, in a given space. We have said the density was of little importance, except in peculiar circumstances, which are, when the heat of the body is not much above that of medium. The experiments with powders answered very nearly to those with the other substances mentioned; and the lightest powders resisted the heat most effectually.

When sir Benjamin proceeds to the theory, he has not rendered the subject sufficiently clear, nor do we think that he has seen the theory in its full extent. We mean not to lessen sir Benjamin Thomson's merit; and we shall give his system, in our own opinion at least, a little more explicitly. The longest and the finest furs are the warmest; and this circumstance of a fine fibre and loose contexture seems to influence the power of every kind of substance in resisting the passage of heat. Whether the superior attraction of the body for air rather than water has any effect, as our author supposes, we dare not say; at least the supposition is unnecessary. In the bodies, just described, there are, in a given space, a greater number of particles of air, separated by the fibres than in denser bodies. Air is known to receive heat as imperfectly as it conducts the same fluid, and from these two circumstances the effect is produced. The heat of the body, communicated to the fibre applied to the skin, must be communicated to the interposed air, to the contiguous fibre, to the air again, and so in succession. The difficulty of communication in each instance retards the escape of the heat, and the escape is consequently difficult, in proportion to the particles of air interposed; in other words, to the fineness of the substance. In applying his system to the explanation of cold passing over snow, the sea, &c. sir Benjamin does not advert to one circumstance, that the winds passing over snow are colder than the snow. Heat seems to be constantly absorbed by snow, as from the heat of the earth it tends to a solution.

Art. V. A new Suspension of the Magnetic Needle, intended for the Discovery of minute Quantities of magnetic Attraction: also an Air Vane of great Sensibility; with new
Experi-

Experiments on the Magnetism of Iron Filings and Brass. By the Rev. A. Bennet, F. R. S. Communicated by the Rev. Sir Richard Kaye, Bart. F. R. S. — The needle, in this instance, is suspended by a spider's web, which, though twisted many thousand times by turning the needle affixed to it, does not seem to have an elasticity sufficient to return to its former state. A needle, suspended in this way, is very sensibly magnetic, so sensibly indeed as to require the greatest precautions in the examination. Our author adds some curious experiments with this instrument: among the rest, we may remark, in confirmation of our former opinion, that *pure* brass is not magnetic; and, though the magnetism of iron-filings is increased by effervescing with vitriolic acid, this is not owing to the inflammable air, which is not in itself magnetic.

Art. VI. Part of a Letter from Mr. Michael Topping, to Mr. Tiberius Cavallo, F. R. S. — Mr. Topping in this article gives an account of his measurement of a base line on the sea-beach, on the coast of Coromandel: it is incapable of abridgment.

Art. VII. Description of Kilburn Wells, and Analysis of their Water. By Mr. Joh. Godfr. Schmeisser. Communicated by Sir Joseph Banks, Bart. P. R. S. — The Kilburn water contains a pretty large proportion of fixed air, about half the quantity of hepatic air; vitriolated and muriated magnesia, with vitriolated natron. These salts are the principal, though not the only ones, and they render the water slightly laxative. The hepatic air is sufficient to tinge silver, worn under the arm, after drinking the water.

Art. VIII. Observations on Bees. By John Hunter, Esq. F. R. S. — Mr. Hunter's communications are always ingenious and instructing. Perhaps the account is a little too minute, and too much time is occasionally employed in distinctions of little real utility; yet, on the whole, the article before us may be considered as truly valuable. The bee is an universal animal, and fortifies itself against cold by forming its habitation for the winter. But, in general, it is injured by slight cold and damp. The bee is found in every part of the known world, except, perhaps, in New Holland; but, even there, future travellers may discover it, as they did in the thickest woods of America. Its heat is nearly that of the human body. The animals unite in clusters; and this is the common way of preserving their heat against accidental cold, for a single bee becomes torpid by the cold of a night, not unusual in summer. Bees are exceedingly cleanly, and seldom or never evacuate their excrement in the hive. To this the death of hives is in some measure owing, particularly in the instances mentioned by our author, when they seem

to have been confined by the vexatious attacks of a neighbouring wasp's nest.

The queen-bee is the mother, and the attachment of the hive is supposed to resemble that of young birds to the female that brings them up; for Mr. Hunter considers the actions of bees not to proceed from design, but from instinctive necessity. The queen is only the connecting personage, and is supposed by no means entitled to the praise of works which depend on the instinctive properties of the labourers. Swarming is supposed to be an operation of necessity, from want of room; for if the hive be enlarged, swarming is prevented.

‘ The swarm commonly consists of three classes; a female, or females, males, and those commonly called mules, which are supposed to be of no sex, and are the labourers, the whole about two quarts in bulk, making about six or seven thousand. It is a question that cannot easily be determined, whether this old stock sends off entirely young of the same season, and whether the whole of their young ones, or only part. As the males are entirely bred in the same season, part go off; but part must stay, and most probably it is so with the others. They commonly come off in the heat of the day, often immediately after a shower; who takes the lead I do not know, but should suppose it was the queen. When one goes off they all immediately follow; and fly about, seemingly in great confusion, although there is one principle actuating the whole: they soon appear to be directed to some fixed place; such as the branch of a tree or bush, the cavities of old trees, holes of houses leading into some hollow place; and whenever the stand is made, they all immediately repair to it, till they are all collected. But it would seem, in some cases, that they had not fixed upon any resting place before they came off; or if they had, that they were either disturbed, if it was near, or that it was at a great distance; for, after hovering some time, as if undetermined, they fly away, mount up into the air, and go off with great velocity. When they have fixed upon their future habitation, they immediately begin to make their combs, for they have the materials within themselves. I have reason to believe that they fill their crops with honey when they come away; probably from the stock in the hive. I killed several of those that came away, and found their crops full, while those that remained in the hive had their crops not near so full: some of them came away with farina on their legs, which I conceive to be rather accidental. I may just observe here, that a hive commonly sends off two, sometimes three swarms in a summer; but that the second is commonly less than the first, and the third less than the second; and this last has seldom time to provide for the winter: they shall often threaten to swarm, but do not; whether the threatening is owing to too many bees, and their
not

not swarming is owing to there being no queen, I do not know. It sometimes happens that the swarm shall go back again; but in such instances I have reason to think that they have lost their queen; for the hives to which their swarm have come back do not swarm the next warm day, but shall hang out for a fortnight or more, and then swarm; and when they do, the swarm is commonly much larger than before, which makes me suspect that they waited for the queen that was to have gone off with the next swarm.'

The wax, in Mr. Hunter's opinion, is not formed from the farina, but a secreted fluid from between the scales of the under-side of the belly. It is, however, occasionally mixed with the farina to form the comb, especially in the lower parts of the cell. Mr. Hunter describes the comb particularly, and shows that it is not constructed with the mathematical precision which some have pretended to find in it and in the cells. The royal cells, as they are called, are by no means, in his opinion, adapted to the shape of the queen-bee. The use of the combs is chiefly for the young, since, if the queen is lost, no combs are made, though honey is collected. The hornet makes combs, but collects no honey. Mr. Hunter describes the mode of laying the eggs, the appearance of the maggot, its state of chrysalis, and its last transformation to a nymph: the whole process employs about fifteen days; and the bee-bread, which he shows pretty clearly is formed from the farina of flowers, is the food of the maggot, for it is found in the stomach of the maggot, and is not collected, when from want of a queen there is no increase expected. About August, when the queen is impregnated, the males are seized by the other bees, and their natural period seems to be hastened by this ungrateful treatment. The queen-bee has been the subject of numerous disquisitions. Mr. Hunter examines the descriptions of Schirach, and Wilhelmi and Riem, whose accounts are not supported by his experiments. The whole description of Schirach, respecting the queen, he pretty plainly insinuates to be imaginary. The breeding of a queen, the reason of there being one only, and the circumstances which lead to the creation of another, he has not explained. It is among the mysteries which time and farther attention must elucidate. The male-bees have their happier moments in the early part of the season: they are exempted from labour, seemingly from the trouble of collecting their own food, and appear to fly about for amusement only. The labouring-bees are the most numerous, and some swarms consist, by computation, of nearly 9000. These are the insects that we see on flowers, and whose sting we feel; yet, in their own contests, they seem only to use their pincers, very rarely

rarely the sting: one instance only occurred to Mr. Hunter, where the offending bee was stung in the mouth. The bee possesses not only a stomach, but a craw, from whence the honey collected is regurgitated into the store, a part only passing into the stomach for its own nourishment. The rest of its viscera are described at some length, with great clearness and precision. Bees, our author thinks, have five senses, sight, feeling, taste, smell, and hearing. Of the smell there is only some doubt; but the facts adduced render it highly probable. Bees have a voice, independent of the noise made by their wings: it is shrill and peevish. When going to swarm, it is the same with the lower A of the treble. The male and female parts are next described; but the following circumstances, respecting the impregnation of the egg in the silk-worm, are too curious to be overlooked or mutilated.

‘ First, many of the ova are completely formed, and covered with a hard shell, before copulation: secondly, the animals are a vast while in the act of copulation: and thirdly, the bags at the anus are filled during the time of copulation. From the first observation it appears, that the egg can receive the male influence through the hard or horny part of the shell. To know how far the whole, or only a part of the eggs, were impregnated by each copulation, I made the following experiments. I took a female just emerged out of her cell, and put a male to her, and allowed them to be connected their full time. They were in copulation ten hours. I then put her into a box by herself, and when she laid her eggs, I numbered the different parcels as she laid them, viz. 1, 2, 3, 4, 5; these eggs I preserved, and in the summer following, I perceived that the No. 5, was as prolific as the No. 1; so that this one copulation was capable of impregnating the whole brood: and therefore the male influence must go either along the oviduct its whole length, and impregnate the incomplete eggs, as well as the complete, which appears to me not likely; or those not yet formed were impregnated from the reservoir in the act of laying: for I conceived that these bags, by containing semen, had a power of impregnating the egg as it passed along to the anus, just as it traversed the mouth of the duct of communication.

‘ Finding that eggs completely formed could be impregnated by the semen, and also finding that the before-mentioned bag was a reservoir for the semen till wanted, I wished next to discover if they could be impregnated from the semen of this bag; but as this must be done without the act of copulation, I conceived it proper, first, to see whether the ova of insects might be impregnated without the natural act of copulation, by applying the male semen over the ova, just as they were laid. The following experiments were made on the silk-moth:

‘ EXPE-

‘EXPERIMENT I.

‘I took a female moth, as soon as she escaped from her pod, and kept her carefully by herself, upon a clean card, till she began to lay; then I took males that were ready for copulation, opened them, exposed their feminal ducts, and after cutting into these, collected their semen with a hair pencil: with this semen I covered the ova, as soon as they passed out of the vagina. The card with these eggs, having a written account of the experiment upon it, I kept in a box by itself. In the ensuing season, eight of the ova hatched at the same time with others naturally impregnated. Thus, then, I ascertain that the eggs could be impregnated by art after they were laid.

‘The ova laid by females that had not been impregnated did not stick where they were laid: so that the semen would appear not only to impregnate the ova, but also to be the means of attaching them.

‘To know whether that bag in the female silk-moth, which increased at the time of copulation, was filled with the semen of the male, I made the following experiment.

‘EXPERIMENT II.

‘I took a female moth, as soon as she had escaped from the pod, and kept her on a card till she began to lay. I then took females that were fully impregnated before they began to lay, and dissected out that bag which I supposed to be the receptacle for the male semen, and wetting a camel-hair pencil with this matter, covered the ova as soon as they passed out of the vagina. These ova were laid carefully on the clean card, and kept till the ensuing season, when they all hatched at the same time with those naturally impregnated.

‘This proves that this bag is the receptacle for the semen, and gradually decreases as the eggs are laid.’

The sting of the bee our author next describes; but is unable to account for the depth of the wound made, when its power of resistance is so small. Perhaps, in its structure, some contrivance may occur, which at the time increases that power. It may be cellular, and the cells filled with a fluid; the poison may distend it, or other causes may increase its force. The duration of the life of a bee is not known: the comb, at least, is not calculated to serve the purpose many years, for the cells are filled gradually with the excrements of the maggot, and its silken lining.

A Letter to Dr. Blagden from Mr. Marsden follows, correcting a little error in his chronology of the Hindoos. The æra of Bikramajit commences, he finds, in the fifty-seventh year

year before Christ, instead of the fifty-sixth, and the year 1847 corresponds with the year of our Lord 1790.

The Meteorological Journal concludes the volume. The year was cold, for the degrees 78° and 80° were certainly influenced by accidental circumstances. The highest point seems to be 72° , and the lowest 21° . The barometer was from 30.58 to 28.18. The mean heat of April was 51.9. The rain only 15.310; but the Society observe, that their rain-gauge is defective, and experiments are now making to determine the cause, as well as, if possible, the amount of the deficiency.

Of the Origin and Progress of Language. Vol. VI. 8vo. 6s. Boards. Cadell. 1792.

OUR literary Nestor cannot leave the favourite heroes of his youthful days. He continues to expatiate on the merits of those, whose abilities and attainments men, as they now are, cannot imitate, even at a distance. But the work is drawing to a conclusion, and we own that we regret it. The garrulity of a learned and a respectable old man cannot displease; and, though we sometimes feel a weariness, an ennui, which we have not perhaps sufficiently concealed, creep over us; though a little indignation at the disrespectful, we may add ungrateful, treatment we have received, will sometimes appear, yet lord Monboddo we must still esteem for learning and abilities. We flatter ourselves that, if any thing so modern as a Review ever reached him, he would not have been displeased at the manner in which he has appeared in our Journal. Our readers may not, however, have time or opportunities to recur to the different articles on the previous volumes, so that we shall add a short account of the author's plan.

In the three first volumes, lord Monboddo examined the Origin of Language, which he supposed to be wholly artificial. He explained both the matter and form of language, comparing different languages, and showing in what they severally excelled or were defective, and giving the palm, with great reason and propriety, to the Greek, which he considered as the most perfect work of man, originally contrived on scientific principles, adjusted in all its parts, its inflections and combinations, by the nicest rules of metaphysics. His system we have undoubtedly, on different grounds, in various places of our Journal, opposed, and it is not our design again to sit in judgment on it. This part seems to have completed his original plan, and it is concluded in his second volume. As by style and composition, however, the great purposes of language are answered, and its effects produced; as, by this means,

means, it may be added, its progress is accelerated, and various improvements promoted, these subjects were considered in the subsequent volumes. In the third, the general characters of style, as austere, florid, sublime, witty, and humorous, were examined in general: in the fourth and fifth, the epistolary, the dialogue, the historical, and the didactic styles, were more particularly treated of. This volume contains the observations on rhetoric, and we have reason to expect that the seventh, on the poetical style, will be *really* the last. But we must give our readers some warning, in the words of our author. In the Introduction, he remarks:

‘ In this Introduction, it is proper to let the reader know, that, as I have learned my philosophy from Plato and Aristotle, so I have also learned any thing I know of the fine arts from the same authors; and rhetoric particularly I have learned from Aristotle’s three books upon the subject. Whoever, therefore, thinks that those arts are sufficiently taught in the many modern books written upon the subject, — or who thinks, that, by his own genius and natural parts, he can discover every thing that is necessary to be known in them, needs not take the trouble to read this work; but may rest satisfied with his own discoveries, or with what he has learned from modern writers.’

Too much time is spent on the definition of rhetoric, which our author thinks should be ‘the art of persuasion, without demonstrating or teaching any art or science’ — why not ‘the art of convincing by argument and illustration?’ — or why employ any time on what is so obvious? Its use in popular governments is considerable, for the multitude must be persuaded, perhaps misled; but this is the art of persuading, though misapplied. Rhetoric is either deliberative, judicial, or epideictic, not, it is remarked, demonstrative, the translation of Cicero and Quintilian, but declamatory either in praise or invective. With respect to the rhetorical arguments, taken from the science itself, lord Monboddo points out the difference between rhetoric and science, and rhetoric and sophistry. He next points out the objects of rhetoric, and the difference between it and the dialectic art, intermixing the most extravagant encomium on Aristotle, to whom alone extravagant praise may be almost allowed. The dialectics of Aristotle are only despised by those unable or unwilling to understand them. Our author expatiates largely on this work, because the arguments, which arise from the subject, are chiefly taken from the dialectic art. The abuse of dialectics has been the chief occasion of their being overlooked. The arguments taken from the dialectic art are only “in the cause;” those which result from

from the person of the speaker or hearer are 'out of the cause.' Each species our author examines at some length.

Lord Monboddo next proceeds to explain the subject of rhetoric more particularly, and returns to its different species, already mentioned, which he thinks result from its nature, as there must be a speaker, a subject, and a hearer. Under the head of deliberative rhetoric, Aristotle treats of happiness, the end of all deliberation. The subject of the epideictic is the *το καλον*; and the subjects arranged under the judicial kind, are injury and injustice. But we need not follow this analysis of Aristotle's treatise particularly.

The second book relates to the style of rhetoric; a subject, perhaps, of more consequence, than even lord Monboddo supposes; for, though wise men attend chiefly to the matter of an oration, there are few who are superior to the fascinations of style, or who can, in the moment, separate the pleasure which a well-conducted oration gives, from the force of the arguments. The early language of rhetoric was undoubtedly poetical, not for the sake of persuasion, as many suppose, but from real poverty of language. Animated things must at first have a name; and, when other objects and ideas were to be expressed, figures and tropical words would alone occur. The following observations we shall select without an apology.

'The language of Homer is in this respect, as well as in every other, the most perfect that is to be found in Greek, or in any other language that I understand: for he has not only made synonyms; but, by various terminations and flexions, by adding, taking away, and inserting letters, he has made the same word different from itself, without any change of the sense; yet not so different, but that it is easily known to be the same by those who have studied the art of his language. Now we are not to suppose, as many do, that this variety of words was taken from the several dialects of the Greek, such as the Doric, Ionic, Attic, &c.; for, in the first place, there is no evidence that those dialects existed at the time that Homer wrote; or, if they did exist, they must have been formed out of the same language in which Homer wrote, not that language out of them. And, secondly, supposing those dialects to have existed at the time Homer wrote, we cannot believe that any author, much less such an author as Homer, would have written a mongrel Babylonish dialect, made out of the different dialects, then spoken in Greece, and which would not have been intelligible to any of the nations that spoke any one of those dialects. The fact, therefore, appears to be, that the language in which Homer wrote, was the learned language of Greece, and the language of their poetry, the first writing among them. Nor are we to wonder at its being so rich and copious, that it seems not

to be one, but many languages; for there is a language still existing, and preserved among the Bramins of India, which is a richer, and in every respect a finer language than even the Greek of Homer. All the other languages of India have a great resemblance to this language, which is called the Shanscrit: but those languages are dialects of it, and formed from it, not the Shanscrit from them. Of this, and other particulars concerning this language, I have got such certain information from India, that if I live to finish my history of man, which I have begun in my third volume of *Ancient Metaphysics*, I shall be able clearly to prove, that the Greek is derived from the Shanscrit, which was the ancient language of Egypt, and was carried by the Egyptians into India, with their other arts; and into Greece by the colonies which they settled there. This is a most curious and important fact in the history of man; but for our present purpose it is sufficient to observe, that it is a great beauty of a language, to have such a variety in the sound of the same words, if that introduces no confusion, and is agreeable to the rules by which the language is formed.

On this subject, we cannot enlarge with propriety. The first part of the quotation might occasion a very extensive discussion; but, in the end, it would probably appear, that lord Monboddô's former idea of the formation of the Greek language was visionary. It is the constant progress of improvement to rise from particulars to generals; and, from the numerous dialects of Homer, we should argue that the Greek language was far from having in his time the perfection it could afterwards boast. Various reasons of choice or of necessity may have occasioned his introducing different provincial modes of speech; and, bringing these together in a popular poem, compelling the Greeks, in a more polished state, to compare the various dialects, may have occasioned the euphony and excellence of the language. What relates to the Shanscrit, we wish to see proved; for it would confirm our idea of the source of the population of Greece, and the origin of the Grecian philosophy: it would destroy completely the visionary fabric erected by lord Monboddô in his two first volumes.

Composition, we are told, is of much greater power than single words: it forms different styles of the same words, and to the same style gives a variety which it is impossible any choice of words can impart. By composition, our author means the arrangement of words, and the combination of different members of a sentence; and thinks, that from its difficulty it has been neglected even in later times among the ancients. Composition was at first imperfect; the sentences were short, and, after it was improved, the improvements were again neglected:

we fell voluntarily into faults which, in Moses and the earliest writers, was only the effect of unskilfulness. Tacitus and Salust again share his severe reprehensions. Some of the observations, as relating to our last quotation, we shall transcribe.

‘ But was this perfection of composition attained at once ? Or was there not a progress in it, as in other arts ? And I think there was, as well as in every thing else belonging to language ; unless we are to suppose that a language, such as the Sanscrit or the Greek, and fine speaking and writing, came down to us from heaven directly : but my opinion is, that, whatever assistance we may have got at first from superior intelligences to enable us to invent the first elements of speech, the rest was left to our natural sagacity. I therefore do not suppose that men, when they first began to speak and write, did put together many words in sentences ; nay, I do not believe that, when they first began to articulate, they put together many syllables in words. And I think the Chinese language is a living proof of this : for it consists entirely of monosyllables, and without any change, in these monosyllables, of the order or position of the letters, or any thing resembling what we call flexion ; and the only variety they give them, is by different tones, so different, that they make the same monosyllable sometimes signify nine or ten different things. Now the Chinese language, as well as the nation, is certainly of very great antiquity ; and, I believe, it was the original language of Egypt long before the Sanscrit was invented ; and from Egypt it travelled into India, and from India came with some other Egyptian arts into China. Nor should this slow progress of language appear wonderful to those who consider the imperfect state of languages at this day, many of which have not all the elemental sounds ; or rather there are few that have them all. The Chinese language wants several of them ; and even our English wants one of them, namely, the Greek *ypsilon*, or French *u*, instead of which we pronounce the Greek diphthong *eu*.’

The more artificial and varied composition, as alone worthy of his care, our author next treats of ; and he thinks that the distance at which words are placed in the learned languages, connected by genders, numbers, and cases, gives a variety to, without injuring the perspicuity of the sentence. Our humble language, which does not admit of this variety, of course sinks very low, and we know not how far the reprobation would have proceeded, if the Latin idiom of Milton had not rescued it. We must, indeed, allow, that in the *Paradise Lost*, it is enshrined : the peculiar idiom gives dignity, energy, and venerability to the language ; but let no inferior poet make the attempt. Great will be his fall. Lord Monboddó considers

the figures of syntax, of sense and of sound, in all their varieties. The most singular remarks, however, refer to the figures of sound. Measured rhythm is poetry, but there is a melody of speech, which is independent of poetry. The notes of speech slide into each other; those of music are distinguished by intervals. This makes the difference between the rhythm of speech, and the recitativo of the Italian opera, to which it is compared, 'a very valuable remain, as lord Monboddo tells us, of the ancient theatrical music.' In the recitativo, however, the intervals are perceptible; but, in speech, they are not; in the former, the notes also rise higher, and the high notes are more often repeated. In the most rhythmical speech, the high notes never rise above a fifth. We remember to have observed, some years since, in Cornwall and the alpine parts of Devonshire, the rhythmical conversation in some perfection.

Singing, lord Monboddo tells us, is natural to man, and previous to speaking. We allow it, for reasons somewhat different from those which he has alledged. The fact certainly is, that a varied articulation is difficultly required: hence, in all imperfect language, the words are long, and consist of the same articulations variously combined. But the defect is remedied in another way. Notes are easily formed, and the singing of birds would alone teach man to vary his meaning, by an acute or grave accent, and the various accents alone give a rhythmical speech. If, as our author contends, and we believe with accuracy, the musical talents of an eastern race are lost in more northern regions, it is easily accounted for. In the rugged countries of the north, communication is more difficult, the necessary acquirements employ much time, they have few subjects of conversation, and their language is, of course, neither rich nor varied. The common articulations are sufficient, and we well know, that their want of musical powers depends only on these circumstances; for the ancient Scalds were musical, and they sung their poems to the harp. That the Laplanders are the Huns, in another and more rugged climate, is highly probable, and the incidental information contained in the following passage is curious:

'This is evident from the language they speak, which is now known, with great certainty, to have come from a very remote country in the east, lying betwixt the Euxine and Caspian seas; for there is a book written by one Sainovicks, a member of the Royal Society of Denmark, printed in 1770, (it is a rare book, of which I had the use from the king's library, when I was last in London), where the author proves, I think demonstratively, by comparing the two languages together, that the Hungarian and

Lapland languages are both dialects of the same language, and consequently, that the people must be originally the same. The affinity of the two languages he proves, not only by their having so many words in common, not less than an hundred and fifty, (p. 35.) but by idioms of syntax and composition, which could not be accidental, (p. 61.) Now, if they were originally the same people, it is the greatest migration of men that we read of in the history of man, greater than the migration of the Cimbers from the Tauric Chersonese to the Cimbric, or of the Goths from Crim Tartary to Germany and Sweden: for the Hungarians, who call themselves Majars, came from a country betwixt the Euxine and Caspian seas, where there is a people of that name (see the second edition of vol. 1st. of this work, p. 594. in the note), and who, we must suppose, speak the same language, as they bear the same name. Now what a migration this was, from the Caspian sea, at least from beyond the Euxine, to Lapland, whether we suppose them to have come directly from their parent country to Lapland, or, what I think more probable, from Hungary to Lapland. This shews how much the study of language is connected with the history of man; since by it we discover the connection of nations with one another, and their migration from the most distant countries to the countries which they now inhabit. I will only add, concerning the language of these two nations, that it is a language of art, having one art belonging to language, which no other language in Europe at present has, that of forming cases of nouns by flexion. This is a proof that not only the race of men came from the east and south to the west and north, but that they brought with them a language of art.'

The account of the musical accents of the Chinese is also very interesting.

' Mr. Bevin, the gentleman whom I have mentioned in my fifth volume, was so obliging as to let me hear him speak some Chinese, and, as far as I could observe, their tones did not rise so high as the acute accent of the Greeks; but the notes were very much divided, and the intervals very small, so that the music of their language resembled, in that respect, the singing of birds. Whether they did not vary their monosyllables, by pronouncing them longer or shorter, I forgot to ask him; but I think it certain, that as rhythm is an essential part of music, they could not have had so much music in their language without rhythm; and I am persuaded that they distinguish in that way the sense of several of their monosyllables, as we know the Greek distinguished some of their words, by the length or shortness of the syllables.'

' It may be observed that in a degenerate nation, among the first arts that are lost, is the music of language. In modern Greece they

they have lost both the melody and rhythm of their language. And the language of the philosophers of India, commonly called the Sanscrit, though the grammar of it (and a most wonderful grammar it is) be preserved among the Bramins, who also speak it among themselves, yet the melody of it is lost in common use. But the Bramins preserve the knowledge of it likewise, and use it when they read their sacred book, the Vedum, in which the tones are marked, as in our Greek books *. The nations that migrated from the east and south to the north, have also, as I have observed, lost the melody of their language, which I think may partly be ascribed to their climate, which has not only shrivelled and contracted their bodies, but has more or less impaired all their senses.

In the fifth chapter our author continues the subject of rhythm, and explains the rhythm of speech more particularly. The orations of Demosthenes must have been highly entertaining from this cause only. The chapter concludes with some judicious and correct remarks on periods.

In the following chapter lord Monboddo again returns to his former favourites.

The Romans imitated the Greeks; and the reasons why they did not excel in any original inventions, are well explained. The whole of this chapter is uniformly excellent, if too much had not been said of the original genius of the Egyptians, to whom lord Monboddo thinks the Greeks were indebted. The observations on the ridiculous style are not equally commendable: our author seems to have little taste for ridicule.

The third book is 'on action and pronunciation.' The qualities of an orator in this respect are well detailed; and it is by no means fanciful, when he remarks, that a speaker should be of a proper size, neither small, deformed, nor in any respect ridiculous. The education, necessary for an orator, is also well explained; though the remarks are, perhaps, a little too minute. On the subject of emphasis, lord Monboddo, we suspect, is mistaken; and his aversion to emphasis seems connected with his veneration for the ancients. Action is explained with great propriety, and it is probable, as he has remarked, that the picture of Ulysses ris-

* * This fact, as well as many others concerning the Sanscrit language and the Bramins, I learned last time I was in London from Mr. Wilkins, a gentleman who was sixteen years in India, and all that time studied the Sanscrit language under Bramin masters, and I believe knows more of it than any European now living. He told me a fact concerning their sacred book, the Vedum, which I thought very curious. That this book, with the accents marked in it, they called their Psalm book; which shews, as well as many other instances he gave me, the connection betwixt the Sanscrit and the Greek.

ing to speak in the third Iliad, is a portrait handed down by tradition: it is a characteristic likeness, and not one which a poet would naturally have thought of.

Lord Monboddo next proceeds to speak of those who have excelled in the rhetorical art. The speeches of Homer are analysed with great skill and propriety. Cicero and Demosthenes are compared with considerable judgment; and, on this occasion, we can pardon easily his partiality for the Grecian. Cicero had too many defects in his character, not to yield easily to his opponent. Julius Cæsar is his hero among the Romans, and with reason, if we can credit the different accounts given of his acquisitions in this respect.

The fifth book is on the oratory of Demosthenes, both as it regards the matter and style. Our author's abstract of the Grecian history and the political life of Demosthenes is excellent. The following observation on the strength of voice, necessary in an ancient orator, or general, deserves notice.

‘Dapper, in his description of the Archipelago islands, quoted by M. de Buffon, vol. 3d, p. 442. says, that in some of these islands the inhabitants have their voices so strong, that they can converse with one another at the distance of a quarter of a league, and sometimes of a whole league. In the heroic age of Greece, when they had not the use in their armies of trumpets or drums to give signals, the epithet which Homer gives to some of his heroes, of *βονυ αγαθος*, was a great praise, as it was only by the voice that any command could be given.—And here we may observe, in passing, how strictly Homer observes the manners of the age (or the *costume*, as the Italians call it) of which he writes: for though the *σαλπιγξ*, or trumpet, was known in his time, and is accordingly mentioned by him in one of his similes, yet he does not speak of it as used in the Trojan war. See Eustathius's Commentary, p. 1139, lin. 52. where he speaks of other things that were in use in Homer's time, and which he likewise mentions in his similes; but does not say that they were used in the heroic times. Virgil is not so accurate in this respect; for he makes men fight upon horseback in that age; which they could not do, for a very good reason, that the horses were not able to carry men of their size in war, or upon a journey, though sometimes they mounted them occasionally and for a short way, as Diomedes and Ulysses did the horses of Rhesus.—Iliad 10.’

The chapter on the matter of Demosthenes' orations, show that the defender of the liberties of Greece is a constant favourite of our author, and the remarks on his style are subtle, acute, and judicious. The following observations will to many appear singular, and we think them really curious.

‘The

‘ The next thing I am to observe in the style of Demosthenes, is concerning the figures of sound which he has used. All these figures, as I have observed, consist of a certain similarity of sound. Of this similarity there is one very common among the moderns; and that is, the similarity of like endings in their rhyming poetry. Of this I shall speak at some length in the next volume, the subject of which is to be poetry. But at present it may be proper to observe, that there may be rhymes in prose as well as in verse; when periods, or members of periods, are concluded by words terminated by the same syllables, one or more. Of words so terminated there are very many, both in Greek and Latin: for all the nouns of the same declension must necessarily have the same termination in the several cases: and verbs of the same conjugation in their several tenses, persons, and numbers, must also have the same termination of perhaps two or three syllables; and likewise the participles of verbs of the same conjugation, in their several numbers and cases.

‘ That these like endings were accounted an ornament of prose as well as of verse, is evident from the practice of Isocrates and others, who have studied the florid and pleasurable style. The Halicarnassian, in his Treatise upon the subject of Isocrates’s style, cap. 20. has given us sundry examples from Isocrates of this ornament of style: and particularly, he has mentioned one period, where he has used three words rhyming to one another, viz. *ἐπιχειρομένην, τροπομένην, εἰσπλευσομένην*: and he has given to this ornament the name of *παρισωσις*: and then he observes, that there are in this period three members of the same length; and this figure he calls *παρομοιωσις*: for not only does the ear perceive a similarity of sound, when the periods, or members of periods, terminate with the same syllables; but also, when the periods, or the members of the periods, are of the same length, and of the same form and structure. As Isocrates has made more use of those figures of sound, of both the kinds I have mentioned, than any other author I know.’

The comparison between the styles of Demosthenes and Isocrates, is also accurate and well conducted. The observations on the style of Cicero are a little too severe: it has not certainly the chaste correctness of the Grecian orator’s; but it has that degree of intumescence which makes it full, copious, flowing and ornamented: it displays equal skill and taste.

The last chapter contains some extracts from lord Mansfield’s Dissertation on the Oration of Demosthenes de Corona. If we could have safely reconciled it with our ideas of candour and propriety, we should have transcribed largely from it. But our article is already extensive, and to mutilate an abstract would be still farther to deform an imperfect relic. The reader will however be highly pleased with what is here copied, and will eagerly wish to see the whole. The complete copy was unfortunately destroyed in the riots of the year 1780.

The French Constitution. By B. Flower. (Concluded, from Vol. VI. p. 26.)

AFTER having apologised for the accidental errors we committed, in reviewing the former part of this volume, we now pursue Mr. Flower's observations in the second edition; a distinction which his work has attained, and which it well deserves, for its candour and merit. We regret only, that it succeeded so rapidly to the former, as to have prevented the author from withdrawing a portion of praise from measures, whose consequences have been followed with the most fatal mischiefs, or from counteracting some tenets, which his own humanity and delicacy would have shuddered at, had he seen them developed in all their depending circumstances of horror and destruction. But we have already disclaimed taking advantage of writing, when consequences are known: we shall rather follow him on the grounds of fair argument, grant what he seems to have proved, and oppose, where opposition appears necessary.

The third chapter is on the church, and the conduct of the national assembly in the reform of the hierarchy. Mr. Flower observes, with great propriety, that the nature and design of Christianity must be looked for in the Gospel. It was, indeed, the principle of the church established by Christ, to avoid pomp, ostentation, and show: the Gospel was the message of peace; it was the bond of fraternal union and love. But was it from very early corruption, that we so soon find subordination established, and authority exercised? The authority of the apostles is conspicuous in the first ages; the power, given to those commissioned by them, we find not inconsiderable; and the *Επισκοποι*, though literally 'overseers,' had the power of correcting, in the different churches, abuses and errors. The conduct of the national assembly is therefore misrepresented, when it is supposed to have brought the Gallican church to the purity of even the Apostolical ages: it is as little to be defended on this ground as on that of policy or justice. Mr. Flower thinks the reform is not complete, since it has not attained the simplicity of the primitive ages; but we think it has exceeded this state, for the bishops are as defective in authority and influence as they are contemptible in respect to rank and revenue. Even in this part, we may mention one of those numerous passages which induced us to think Mr. Flower the advocate of annual parliaments, for he here speaks of a '*free government*,' where the legislative body is fairly and frequently elected by the people.

The connection of the church and state we cannot again
enter

enter on ; but if, as Mr. Flower alledges, the church considers herself as an independent community, and joins only in a political union with the state, she betrays her own cause, and is equally unjust and injudicious. The connection is formed in consequence of an establishment, and that church is preferred whose general doctrines are most consonant to the nature of the government. This common cause assists the union, and it becomes the interest of the church to promote that civil system which most securely protects it. This is the only and obvious secret of an alliance, which few could miss, who ever thought, but which many will be unwilling to see, while a determined blindness so effectually aids their cause.

‘ To those whose minds are not tainted with prejudice, little need be said to prove the justice of the national assembly on this occasion. If the legislative power of any country forms a church establishment; if the ministers of that establishment are paid like other servants of the public, it follows of course, that the same legislative power has the absolute right to all the public property by which the church is at any time maintained. As this has been disputed, and as the assembly have been much reviled for thus declaring all church property the property of the nation, it may not be amiss if we enquire a little into the nature of ecclesiastical possessions; which enquiry may, perhaps, enable us properly to understand the subject.

‘ With regard to the property of the church of France, or any other established church, it may be divided into two classes; the first comprises that part which is immediately paid by the public; such as tithes, lands, or estates of any kind, appropriated by the supreme power for the maintenance of the said establishment. As to all this species of property, surely no one can dispute that the same power which gave, has a right to resume it. The clergy, in all countries, have done, it is to be hoped, with the nonsense of *Jus Divinum*; and that they are too wise to talk of inherent right, or to claim any public property, without the express and declared permission of the government they are under. All property granted by the supreme power, for the support of any public body of men, may be regulated, or resumed, just as circumstances render eligible. All religious establishments are supposed to be formed and continued for the benefit of the people; and that power which has a right to form them, has the right in all respects to regulate them, so that they may best answer the grand end proposed.

‘ The other species of property by which the church has been supported is; gifts or grants from individuals, either in their lifetime, or by bequest after their death. I shall not here enquire (although it may be worth the enquiry) how this property has been

in different ages, and countries, acquired. Every body knows what an *admirable* contrivance the religion of Rome has been for picking of pockets, and for gulling people out of their estates, to the great loss of their families and relatives. Had it not been for our statute of *mortmain*, it was thought the clergy would have shortly been in possession of the greater part of the landed property in the kingdom. But whatever methods were made use of to compel men to part with their substance; I will venture to maintain that this species of property from the moment it was acquired by the church, was, to all intents and purposes, public property; and that it mingled with the general mass appropriated to one and the same end. It must, therefore, be considered in the same light as any other kind of public property. We had lately a worthy, public-spirited man, who left five hundred pounds to the sinking fund, to be consolidated with it, and applied to the same purposes. This sum must now take its fate with that fund in whatever manner it may be applied. Every man who leaves his money to the public; to church or state; leaves it to the disposal of the supreme power, who, it is supposed, will make the best use of it, for the good of the community. An appeal to the history of our own church, will afford us ample evidence of the justice of the late ecclesiastical proceedings in France; and the conduct of our own clergy, from the reformation down to the present day, however it may contradict their language, proves that they habitually consent to the sentiments we have advanced.

We need not probably remind our readers of a distinction we formerly made, that a person possessed of property has as great a right to determine the object to which it is applied, as the person to whom he chuses to give it. Much of the property of the second species is destined to particular purposes, and it is unjust to divert them from those purposes. If the people had unanimously said, the church is rich enough; let religion be supported by its own funds, and let us be exempted from the payment of tythes, &c. no objection could have been made, had the legislature decreed it. The injustice is in converting what was given to the church to the use of the state; in the present instance, what is given to support the Gospel of the Prince of Peace, to wars, assassinations, and invasions. The subsequent argument, therefore, that our reformed church usurps what was given for the support of the Catholic, is not applicable. It is still employed in supporting the church of Christ, nor is it diverted from the essential object of the donors. The replies to Mr. Burke, on these subjects, are too pointedly personal.

‘ It was not only the *political* but the *religious* interests of the people, which required the resumption of the church possessions

Mr.

Mr. Burke has given us a melancholy account of the religious state of the French nation ; and if we may credit him, the people are, with few exceptions, atheists, infidels, and profligates. It is to be wished he had traced, with some degree of accuracy, the cause of this degeneracy of faith and manners. This is a matter which deserves a very serious enquiry, and I wish some person of ability and impartiality, would give it that attention it deserves. Perhaps it might be found that the vices of the French, proceed rather from thoughtlessness than from depravity ; from want of settled principles, than from the adoption of bad principles. But whatever may be the cause, I must acknowledge, that if I have any doubts with respect to the stability of the revolution, they proceed not from the enemies of the people, but solely from the people themselves ; lest they should not be regenerated in their sentiments and manners, as well as in their government ; lest they should not possess that elevation of soul ; that patriotism ; those virtues which have in so remarkable a manner, animated their legislators. But what has been the cause of the degeneracy complained of ? Is it the decrees of the national assembly ? No : I defy any man to mention the decree which attacks a single religious principle, loosens one moral tie, or countenances any profligate action. Or if there had been decrees of such tendency, it is impossible they could, in the short compass of a year or two, have answered the end of degenerating the people at large.

Theologians have disputed much concerning the nature and effects of divine grace ; whether its operations in the conversion of a sinner from vice to virtue, are instantaneous and irresistible : but surely no one ever maintained, that it is possible for any human, or even infernal agency, to pervert many millions of men, almost irresistibly and instantaneously, from virtue to vice. The questions then are, how came atheism, infidelity and profligacy, to be thus prevalent ? What has been the situation of the French as to the means of instruction ? Have they had no churches, no pastors, no teachers ; has the state made no provision for their religious wants ? The plain answer to these questions must be ; All the atheism, all the infidelity, and all the profligacy complained of, has flourished in a country overrun with ecclesiastics in possession of a plenitude of power and splendour, and whose revenues amounted to twelve millions sterling per annum ! Hear this, all ye friends to civil establishment of religion, and be convinced of a truth which history and observation compel us to proclaim—That in proportion as those establishments are clothed with authority, and endowed with riches ; atheism, infidelity, and profligacy, most surely gain the advantage ! It was, therefore, not only *political* but *religious* justice, which obliged the national assembly to take the ecclesiastical possessions into their hands, that they might be applied

plied to better purposes than they uniformly had been, previous to the revolution.'

We mean not to accuse the decrees of the national assembly of irreligion, or to defend France from the charge of infidelity, previous to the revolution. The fact was, nor are we afraid of the conclusion, that in this, as in every other instance, where an establishment is independent of popular opinion, or popular support, abuses will multiply, for there will be no check but the consciences of those employed; and these will not be always proof against numerous temptations, which must assail them. The national assembly would have acted very properly, if they had made a new division; lessened the too enormous revenues, leaving sufficient rewards of opulence and even splendor for superior learning and virtue; and raising the inferior rectors into a competent independence. If there had been still an excess, it might have been properly distributed to those whose superior piety, virtue and benevolence, had been evinced in the most meritorious actions. This would have been to support religion and virtue: but a fund was wanted; the clergy were worth pillaging, and they could be pillaged with the greatest impunity. As in their political career, reformation was wanting, and destruction was the consequence: the mansion required repair and it was razed to its foundation. To suppress the monastic orders, to annihilate the extravagant power of the pope, to absolve the religious of both sexes from the vow of celibacy, were noble instances of reformation: they will cover numerous sins; but alas! the sins are too numerous to be wholly concealed.

The first excellence of the new church is said to be 'the rights of election of the ministers being restored to the people.' This may appear advantageous. In practice, however, it is found not to be so. Religion is disgraced by intrigues, to procure a living; the mind is fettered, by an endeavour to please the different opinions of an audience, in order to secure unmutated the stipend; avarice, leagued with ambition, is not less eager than in other establishments to procure a superior or more advantageous situation. Such at least are the effects of the same privilege, which some religious societies possess in this kingdom. Mr. Flower, who sometimes writes without reading, mistakes the form and tendency of a *cong d'elire*, which he therefore misrepresents. It was originally the custom of chapters, on the demise of a bishop, to request the king, as head of the church, for such he is according to the constitution of this country, to elect a new bishop. He granted it, with a restriction, which a person who grants a favour has a
right

right to make, that they should chuse the man he recommends. The previous request is, we suspect, an obsolete custom; but it gives a different appearance to the circumstances. It may be contended, that this is humility too abject on their side, and the arrogance too great on the other. We shall not enter into the discussion, for till we are satisfied that religion would not be disgraced by the manœuvres of an election, and that popular choice would give the office to worthier and fitter men, the present system should, we think, remain.

The second excellence, 'the means by which the clergy are provided for, without the vexatious imposition of tythes,' is better founded. If the mode of providing for ministers by this means be generally disagreeable, it should undoubtedly be altered: this we grant to popular opinion rather than to reason, for much of the clamour against tythes is unfounded, and many arguments may be adduced in their favour. The third excellence is said to be, 'the just distribution of public property appropriated to the service of the church.' In this, by *just*, the author means the better proportioned distribution, and he enlarges too much on the unequal situation of the different members of our own church. Some, we know, have too little; and this might be easily arranged, without any considerable detriment to the rest. But, at present, we must abstain from letting loose the restless spirit of innovation: even reformation, lest innovation may assume her guise, must for a time be quiet. The fourth excellence consists in the care taken, 'that the ministers properly attend to the duties of their respective offices.'—But the whole of this care consists in enjoining residence. The last excellence is the terms of admission; and it leads the author into disquisitions on tests and subscriptions, where we need not follow him. The subject has already so often occurred, as to be tedious; and Mr. Flower does not tempt us again into the arena, by new arguments or ingenious representations of what has been formerly said: on these subjects, he seldom rises to mediocrity.

The fourth chapter is on toleration, and the repeal of the test acts. Mr. Flower has not, we think, given the full meaning of toleration, when he considers it as an allowance given to what is not fully approved of. Toleration does not imply any kind of disapprobation; it is rather a permission to offer that mode of worship, and enjoy publicly the profession of opinions, which the respective societies prefer, with the restrictions only necessary to preserve the safety of the state. If restrictions are not necessary for this purpose, every test should be abolished; but we know, from the experience of the moment, that they are indispensable.

Mr.

Mr. Flower gives the history of the French church; and, among the preparatory steps to the revolution in this point, he mentions the writings of Hume, Voltaire, and Rousseau, as clearing away superstition and bigotry, those 'loads of rubbish,' which obstruct the path to true knowledge. Will our author rest the defence of the purity of the French reformers' faith, on this foundation? If he does, we contend, and will prove, that these authors did not clear away the rubbish, but undermined the fabric; they did not beautify the structure, but razed it to its foundation. If these were the preparatives, the toleration of the French assembly is not much unlike that of the present age, and proceeds from a total indifference to religion. Our author's encomium on the members of the national assembly is, therefore, as unfounded as the eulogies of the members of the French academy; nor do we think his History of the Tests, or his representation of the conduct of the Dissenters, accurate or just. This, however, is a subject which we have often examined: our opinions, and our reasons, are already before the public.

The last chapter contains general observations on the proceedings of the national assembly, remarks on Mr. Burke, and address to his own countrymen. The following comment on the decree of the assembly, which renounces conquests, Mr. Flower will now probably retract.

'The memorial of the present assembly, lately sent to foreign courts, may be considered as a comment on this article. Let those who have leisure and opportunity, turn over the numerous volumes of state papers, which have been published to the world; and if they can find one in which the principles of liberty, philosophy, and Christianity are so happily united, let them for the honour of statesmen produce it. The French memorial should be written in capitals of gold—Or rather it should be engraven in indelible characters on the heart of every rational creature.

'When I reflect on the nature and effects of war—When I consider the spirit of conquest which animated the old French government—When I farther reflect on the wars which have almost continually engaged this country; that during the present reign, we have spent one hundred and forty millions of principal, exclusive of many millions of interest; that we have sacrificed hundreds of thousands of lives, and shed oceans of blood; for which we have gained—nothing—Must not my heart be insensible, did it not beat high with gratitude to those legislators, the first in the whole world who have had the resolution, the virtue, the greatness, and the goodness, to declare that they will never draw the sword, but when duty compels them in defence of their own invaluable privileges. Light now begins to dawn on those ancient predictions,

tions, which point to that happy period, when men shall be otherwise employed than in promoting each others destruction; when swords shall be beat into plough-shares, and spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall the people learn war any more.'

The Appendix contains some observations on, and arguments in favour of, the abolition of the slave-trade.—In short, in every part of this work, Mr. Flower shows great humanity, considerable candour and judgment. In some points, he seems less accurately informed; in others, his decisions have been too hasty. His errors are, however, those of a good heart, and he may reflect on his work with the sincerest satisfaction, as calculated to serve the best interests of mankind, to make nations and individuals wiser and better.

The Rights of Englishmen; or, the British Constitution of Government, compared with that of a Democratic Republic. By The Author of the History of the Republic of Athens. 8vo. 1s. 6d. Stockdale. 1793.

THE author of this pamphlet, after making a variety of pertinent observations on the imperfections of human nature, as connected with political institutions, proceeds to take a general view of the evils always attendant on democratical republics, and which arise from the operation of the interests and passions of individuals. He remarks, that in every history of popular governments, the policy of the leading men

'is to bribe the people at large, by exactions on the few. It is to pay from the public purse for individual votes under the plea of remunerating public duties. It is to requite the gift of more power from the people by giving more liberty (as it is called) to the people. It is to repay the grant of new authorities with the grant of further licentiousness. It is, in other words, at the same time to strengthen the force of one man, and to weaken the establishment of the whole: it is a bargain of a demagogue on one part, and of the people on the other—for rights to do wrong.'

These observations apply, in particular, to the articles practised by a single person, with the view of rising to supreme power upon the shoulders of the people. But our author supposes, what is usually the case, that there exists a competition of ascendant characters. Those busy and ambitious men, he observes, are seldom so virtuous as to be nice about the means which they employ for attaining their purpose. They will practise all the arts which ingenuity can devise, to seduce, to corrupt, or to deceive the people; whilst the animosity of contending

tending parties permits not either to see that the people are merely striving who shall in the end establish despotism in the person of their own choosing; or, perhaps, two or three parties will find it necessary to unite their forces; the result of which will be the worst of all governments, an insolent and oppressive aristocracy.

‘ During these struggles, says the author, no end of good government is answered. There is no peace, there is no private happiness, no security of person, no security of property; there is little too of liberty as applied to the individual station. The majority in a democratic assembly ever have tyrannized over the minority; the general picture of a democracy is of a party conquering, and of a party subdued; of a party oppressing, and a party suffering; an alternate abuse of power, and vicissitude of murders, exile, and confiscations.

‘ Thus all democratic republics have fallen, and will fall, and be of short duration, from the impracticability of so ordaining the executive power, as not to be the object of undue practices, and not to be the means of undue influence; the one tending to corrupt, and the other to overturn the political institution.’

This author, who appears to be particularly conversant with the genius and history of governments, declares himself of opinion, that the evils above stated cannot be obviated in a democratical republic; that they have been obviated for a time, and may so for a yet longer period, in particular institutions of a mixed republic; but he thinks they are most happily provided against in one great existing republic; ‘ for such, says he, I do not hesitate to term the *British constitution of government*.’

Our author afterwards proceeds to analyse the British constitution, showing not only the peculiar advantages by which it is distinguished, but its powerful tendency to maintain its own preservation. As it would be unnecessary to recapitulate observations which have often been repeated to this effect, by political writers, we shall pass to what is the next object of the author’s consideration.

He ventures to affirm, that the charges of government are cheaper to the people, and must in their very nature be cheaper under the British constitution, than under that of a republic, in which the executive power is more diffused, and is frequently shifting from one set of men to another. His observations on this subject are as follow :

‘ The civil list in Great Britain hath been, perhaps, rather wickedly than ignorantly misstated, and the annual expenditure of a million with purposed falsehood called, — ‘ *The expence of having a king.*’

‘ But our free and enlightened countrymen can only feel disgust at so mean an attempt to breed disaffection to their happy establishment of limited monarchy. They know that the civil list is, in small part only, paid to support the honours and parade of official authority in the person of him who has the trust and execution of it, — *their dear and respected king*, beloved and respected equally in his private and his public character. They know that the judges of the land, the foreign ministers, or persons sent to take care of the national interests abroad, the secretaries of state, the managers of their finance, the governors of their colonies, the consuls for the care of British trade, and numerous other departments of public use, are all paid from the civil list.

‘ If in the expenditures of the civil list there is ought extravagant or overburthening, and even a small saving can be made to relieve the people, it ought to be done, and the British constitution provides that relief. Parliament holds the purse, and a committee of grievances is one of our oldest constitutional resources in the records of the country. This is another advantage of our admirable constitution of government: it finds remedy to its own disorders; it corrects its own abuses; and has that principle of self-renovation which Machiavel, in his discourses on the Roman History, states as the perfection of human wisdom in political institutions.

‘ Reverting to that part of my subject, which takes in the comparative expences under the British constitution, and under a democratic state, I must observe, that all accounts of sums of expenditure more or less, must be irrelevant to a just decision; as all details relative to the departments of justice, trade, and ordinary administrations of government, must be inconclusive, whilst distinctions arise from extent and from distance of territory, and from numbers and diversity of people, and from various other circumstances.

‘ I must deal then in general positions, and such as are applicable to human nature under just consideration of what belongs to the individual man, and what arises from his connections in society, and under political institutions, whatever they may be. Man will under each look for wealth, and for power. In a democratic republic, then, all who can be paid, will be paid: we have a late example in a neighbouring country of the national convention assuming for each member 18 livres, or 15 shillings of our money, daily, amounting for the year to about 250,000l.

‘ Then in a democratic republic the obligations of men raised to authority, to those who have raised them, is such, as to make the secret service-money enormous; so enormous, that it would not be borne with under the British government a moment.

‘ Then

‘ Then as under the British government all offices throughout the various departments are to be satisfied, and the satisfaction may not be so easy to the public purse, whilst every writing-clerk is not only to be paid as a clerk, but, perhaps, *to be conciliated* as a constituent citizen, who has his vote and his connections.

‘ Then national parade, not less costly than kingly parade, (and kingly parade is national parade) is to bring in items of gewgaws, its triumphal arches, and its federal feasts.—

‘ Then as to pensions; in Great Britain by law the king cannot grant them beyond a very moderate sum, and that submitted to the inspection of parliament. I know of no possible limitation in a democratic republic, where those who are chosen to office must bribe those who have chosen them, and where the account made out of the public money dissipated, is made to the very persons who are bribed with it.

‘ This part of the subject needs no long discussion. It is obvious that twenty persons in power, that is, twenty kings, must dissipate in every way more of the people’s money than one person, that is, one king, and {controuled too and restricted as under the British constitution of parliament.’

On the whole, we join with this respectable author, in thinking he is sufficiently warranted to assert, that under no other constitution of government, has an executive power ever existed so beneficial, so safe, and so little burthenfome to the subject as that of *king* under the British constitution.

The present pamphlet is evidently intended to explode the crude and pernicious opinions respecting government, which seditious men have lately attempted to disseminate among the people of this country. The poison was artfully contrived to impose upon the understanding of the multitude; but the antidote is judiciously adapted, and to all who may have recourse to it, will prove completely efficacious.

The Loufiad, an Heroi-Comic Poem. Canto IV. By Peter Pindar, Esq. 4to. 2s. Symonds. 1792.

THOSE who object to the hero and the subject of this poem, must have little knowledge of the mock-heroic of ancient or modern days. Homer alone could sing of the wars of the frogs and mice. These were heroes, in the days of burlesque poetry; and superior genius was necessary to support their dignity in the heroï-comic. The genius of Virgil was unequal to a similar attempt, and *his* hero was a flea. The hero of Ovid, in an attempt somewhat similar, was a stork. Boileau

could not rise so high, and was content to celebrate a reading-desk: Tassoni also felt his inferiority, and a bucket was his theme: while Pope employed all the powers of earth and air to raise a lock of hair to the skies. We now see again the dawn of genius: Peter resumes the celebration of a living creature, though the lowest, meanest, of the Muse's subjects; and, in the returning climax, some more daring poet may again sing of the battles of the bees—or the travels of a pismire.

In the present canto, the poet, after making a short progress, stops in the moment of the great event. We see the eye, in a fine phrenzy rolling, catch a spark of fire from Homer, from Virgil, and, in this *something* 'Majus Iliade,' even from himself. The description of the fatal morning, when the sun neither rose in blood, nor was obscured by clouds, contains some characteristic traits.

' Say, Muse, what! not *one* cloud with low'ring looks,
To gloom compassion on the heads of cooks?
What! not *one* solitary omen sent;
Not *one* small sign, to tell the great event?
On Cato's danger, clouds of ev'ry shape
Hung on the firmament their dismal crape;
Aurora wept, poor girl, with sorrow big;
And Phoebus rose without his golden wig!
But now the skies their usual manners lost,
The sun and moon, and all the starry host!
No raven at the window flapp'd his wings,
And croak'd portentous to the cooks of kings;
No horses neigh'd, no bullocks roar'd so stout;
No sheep, like sheep be-devil'd, ran about;
No lightnings flash'd, no thunder deign'd to growl;
No walls re-echo'd to the mournful owl;
No jackals bray'd affright; no ghost 'gan wail;
No comet threaten'd empires with his tail;
No witches, wildly screaming, rode the broom;
No pewter platters danc'd about the room.
Thus unregarded droop'd each menac'd head,
As though the omens all were really dead;
As unregarded (what a horrid slur!)
As though the monarch meant to shave a cur!'

In the following passage, Prudence is the Minerva of the modern Achilles, the hero who is to perform the dreadful act, on which the whole depends: the first and second passages are truly in the style of the mock-heroic.

' Again of Secker boil'd th' internal man ;
 Thought urging thought, again to rage began :
 Huge thoughts of diff'rent sizes swell'd his soul ;
 Now mounting high, now sinking low, they roll ;
 Bustling here, there, up, down, and round about ;
 So wild the mob, so terrible the rout !
 How like a leg of mutton in the pot,
 With turneps thick furrounded all so hot !
 Amid the gulph of broth, sublime, profound,
 Tumultuous, jostling, how they rush around !
 Now *up* the turneps mount with skins of snow,
 While restless lab'ring mutton dives below—
 Now lofty soaring, climbs the leg of sheep,
 While turnep downwards plunges 'mid the deep !
 Strange such resemblances in things should *lie* !
 But what escapes the *poet's* piercing eye ?
 Just like the *sun*—for what escapes his *ray*,
 Who darts on deepest shade the golden day ?'

' Again came Prudence, quaker-looking *form*,
 Sweet-humour'd goddess, to suppress the storm,
 Who clapp'd her hands, (indeed an act uncouth)
 Full on the gaping hole of Secker's mouth ;
 Compressing thus a thousand iron words,
 Sharp ev'ry soul of them as points of swords :
 But soon her hand forsook his lips and chin ;
 Who own'd the goddess, and but gave a grin.
 Thus from a fretful bottle of small beer,
 If, mad, the cork should leap with wild career ;
 Lo, to the bottle's mouth the butler flies,
 And with dexterity his hand applies !
 In vain the liquor bustles 'mid the dome ;
 John quells all fury, and subdues the foam !'

When the last canto appears we may take up the subject
 of the mock-heroic more fully, and try Peter on 'the statutes,
 in that case, made and provided.' So take care, 'learned
 Theban !'

A
R E V I E W
O F
IRISH LITERATURE.

(TO BE CONTINUED OCCASIONALLY.)

A Letter on the Emancipation of the Catholics, by a Member of the Society, called Quakers. 1s. M'Donnel, Dublin. 1792.

THIS pretended Quaker is a great admirer of the French Revolution, and of the society of united Irishmen. He pleads the emancipation of the Catholics, without weighing the consequences to the present constitution of Ireland. Indeed, he dips deeper in politics than is common with the members of his society.

Address to the Roman Catholics of Ireland relative to the late Proceedings, and on the Means and Practicability of a tranquil Emancipation. By Dr. M'Kenna. 1s. Rice, Dublin, 1792.

THE Roman Catholics of Ireland having, in the last sessions of parliament, obtained every freedom consistent with a Protestant government, are still dissatisfied, and eagerly aspire to almost the only privilege from which they are excluded, that of being electors. Their claim to the elective franchise they found on their peaceable demeanour for above a century; a strong pledge this of their future good conduct: on that franchise being exercised by them to some time in the reign of George I. and then unaccountably withdrawn: on a public declaration

claration of their religious sentiments, which are by no means hostile to the existence and harmony of society. These topics they have exhibited in various lights, and urged in numberless publications.

On the other hand, the established government in Ireland consider this franchise as their sacred Palladium; the Protestants of every county, through their organ, the grand juries, declare the same. Both are of opinion this is not a proper time for political innovation or experiment: new ideas on legislation and the Rights of Man too generally prevail, and a subversion of old forms. Both affirm Roman Catholicism in Ireland differs materially from that in any other country; in England, and on the continent, where it is tolerated, its professors did not lose their property for their religion, nor did they frequently rebel to recover both. They have not Brehon laws, whose letter, though extinguished, yet its spirit still survives, by which no criminality or forfeiture attaches to posterity, but to the living delinquent; that, therefore, no time can deprive them of their original possessions. It is added, that Roman Catholics, after all they say to the contrary, still keep their eyes on their old property, by encouraging maps of their former lands to be made, and giving lists of ancient proprietors in different counties.—Such is a fair and candid statement of the claims on one side, and objections on the other.

The Roman Catholics, in their last application to parliament, were divided: the nobility and gentry among them were grateful for what concessions were made in their favour, but the other classes were dissatisfied; and, if we can judge from the pamphlet before us, the schism still exists. To collect the sentiments of the whole body, and its wishes, a sub-committee was formed in Dublin, of delegates from every part of Ireland, who appear, from some dark hints and guarded expressions in Dr. M' K.'s address, to possess neither talents, information, or prudence to conduct the affairs of their brethren: they seem rather inclined to adopt very improper measures, or surely the doctor would never argue strenuously against commotion, or recommend a tranquil not a violent emancipation. But on these points let the author speak for himself; and let it be observed, that he is one of this sub-committee, and of course full credit must be given him for what he advances.

‘ We live, says he, under a wise and fortunate organization of society: violence in asserting our claims ought not to be employed, for few political benefits are of sufficient value to be purchased by commotion. If ever there should arise among us, a ridiculous *cabal* of men, ambitious of rule without abilities to regulate; who, actuated by vanity and jealousy, will endeavour to
 estrange

estrangle from our cause the *men of rank*, its natural leaders, and discountenance *men of letters*, its natural auxiliaries, such persons may mean well, but their good intentions will only retard, not avert, what they well deserve, the execration of the body whose cause they caricature, and whose interest they injure. I am obliged reluctantly to express, what the intire nation must perceive, that the few gentlemen of the metropolis (the sub-committee) who have hitherto assumed the direction of business, stand in need of coadjutors. I question their prudence, not their zeal: not their intentions, but their reflection, foresight, and political sagacity. It is time the cause of a great people (the Irish Catholics) should assume the appearance of system: for the last ten months it has fluctuated before the public in the hands of unskilful managers, without even the dignity of steadiness; advancing and retreating, asserting and retracting with the giddiness of school-boys, and the random of a game of nine-pins. —

In other places we see similar reprobation of the unguarded and violent steps of this sub-committee.

He shows, that the Irish Catholics have no intention of insurrection, as such a step would leave them in a much worse situation than they are in at present, for they are totally unable to contend with the force of the empire; and he is of opinion, the giving them a capacity for suffrage would satisfy them, and not be injurious to the establishment. By capacity, he understands a right of acquiring freeholds, and voting; for if they had these rights now, the paucity of those who could take advantage of them, for many years to come, could not excite uneasiness or alarm. This is his tranquil and gradual emancipation; and the parties interested will, no doubt, weigh well this proposal. There are other particulars deserving notice in this Address.

We should not have dwelt so long on this publication, but that the subject it discusses is of great importance in our sister isle, where an universal apprehension of danger has for some time prevailed; which has lowered bank-stock, the other public funds, lottery tickets, and in some degree affected the discounting-trade. Public credit being thus lessened, public prosperity must proportionably be injured. We hope these fears are groundless: something ought to be done to prevent them in future.

This Address is well-timed: it is written in a lively and sensible manner, but too desultory. Speculations on the mode of government in Ireland, in case of a revolution there, has all the weakness of oracular prediction.

The Patriot: A Collection of Essays upon Topics of Government.
8vo. 1s. Watts, Dublin. 1792.

THESE Essays, ten in number, appeared at different times in one of the daily papers, and were well received. The writer is a steady friend to the present constitution of his country; if this could be completely secured, he would scarcely deny the Roman Catholics any requisition. He has some excellent remarks on this subject. He observes, they should not be fond to dwell on their numbers; it must be subversive of their claims if pressed in a hostile tone; political privileges are powerful weapons, and must not be put into the hands of enemies. If they have rank and wealth, the legislature has given them landed interest as a foundation for further privileges; but they seem not disposed to wait the operation of time to acquire the latter. The tendency of their religion, he thinks, scarcely deserving notice; for the reign of superstition is no more. The good conduct of the Irish Catholics is a strong claim, yet 'he thinks it wisdom to convey an interest that shall produce a contented fondness for the constitution, before we bestow a privilege that might enable to disturb it. Where the quiet of an empire, and permanency of subsisting establishments are concerned, no caution can be excessive.'—The Patriot throughout is liberal to his dissenting countrymen: his conceptions are just, his language copious and animated, and his classical citations judiciously applied,

The Life of the late Rev. Philip Skelton: with some curious Anecdotes. By Samuel Burdy, A. B. 8vo. 3s. 6d. Jones, Dublin. 1791.

WE agree with Mr. Burdy, that biography is a pleasing study; that the world is fond of anecdote and private history; and that good examples are powerful stimulants to virtue. But to engage attention, or produce happy effects, more judgment is necessary than Mr. Burdy seems to possess. His work is a dull and insipid collection of uninteresting stories, told in the language of colloquial vulgarity.

Mr. Skelton was a clergyman of the established church, in which he enjoyed a benefice. He had talents, but they were neither improved by learning, nor polished by society. His temper was violent; his conduct eccentric. He was uncommonly charitable, and fervently devout; these atoned for his imperfections. Instead of expensive journies to pick up idle and silly tales of his hero, our author might have entertained us better with an account of Mr. Skelton's seven octavo volumes; this would have enabled us to appreciate his merits as

a scholar and a divine. But Mr. Burdy pursues a course to which he is better adapted, and we must follow him.

Mr. Skelton could dance gracefully and dance long, two rare qualities, observes our author, united in one person. He could throw a stone, a sledge, and run up turf-stacks like a cat, to the amazement of every one present. When he was in London, in 1748, a wild Irishman with a long beard, wings, and a great chain, was exhibited to the public, and crowds flocked to the spectacle. Skelton had sagacity to discover that he was his near neighbour from Deriaghty, who being in want of money, took this method of gulling the John Bulls, and it succeeded beyond his expectation. He one day attended the levee, the king looked at him as he passed by; you will certainly be preferred, said an arch friend of his near him, his majesty has you in his eye.

These are the most prominent of the curious anecdotes promised us in the title-page; the rest equally degrade the hero and his biographer.

A New Map of Ireland, Civil and Ecclesiastical. By the Rev. D. A. Beaufort, L. L. D. Member of the Royal Irish Academy. 15s. Slater. Dublin. 1792.

Memoir of a Map of Ireland; illustrating the Topography of that Kingdom, and containing a short Account of its present State, Civil and Ecclesiastical: with a complete Index to the Map. By Daniel Augustus Beaufort, L. L. D. &c. 4to. 10s. 6d. Slater. Dublin. 1792.

THESE two publications, by the same author, are intended mutually to illustrate each other. A new map of any country, particularly one so interesting to the British empire as Ireland is, cannot but be acceptable; and a valuable addition to the general stock of knowledge. Dr. Beaufort assures us his is 'intirely new,' nor has he paid the 'smallest attention' to those of his predecessors. These professions made, as we supposed, by a writer unhackneyed in the arts of authorism, carried a plausible appearance, and prepossessed us in his favour. But, on examining this production we were surprised to find the doctor confessing, that Petty's maps, published in 1685, are the ground-work of his; and that he received great assistance from Lendrick's, Neville's, Taylor's, and Pelham's maps of particular counties.

That doctor Beaufort's Map and Memoir are original

productions, seems to us problematical. His pretensions to novelty are explicitly stated, when he tells us, 'he employed two summers in visiting the different counties, and particularly the remote parts; and, in the course of these tours, collected much information from gentlemen of knowledge and observation, concerning those districts with which they were well acquainted.' This information must have been topographical, and, from what appears, of a trifling kind; if it improved the geography of the island, he would not have omitted to state it. The Dr's employment, in these tours, if he consulted public utility and his own reputation, should have been the determining the longitude and latitude of different parts of Ireland, by repeated and accurate astronomical observations and careful surveys: if a 'new map' can be constructed on other principles, we are yet to learn them.

Instead of such painful operations, our author contents himself with fourteen observations of latitude, and four of longitude, made by others, but not one by himself. The Dr. will not pretend to say, that these, for so large an island, are sufficient for geographical precision. He seems well aware that they are not; and, therefore, tells us, 'in those cases where certainty was wanting, he was forced to recur to reasoning and conjecture.' Such is Dr. Beaufort's 'intirely new map of Ireland.'

A solitary observation made at Cork, by doctor Longfield, cannot place beyond doubt the longitude and latitude of that city, or enable us to fix, with truth, the distances and bearings of that and the neighbouring counties. For the south-east part of the island, we see no observation cited. Twelve counties in Ireland have been surveyed and delineated in maps: by what process, it may be asked, did our author unite these with the other parts of the thirty-two counties unsurveyed? Perhaps the chemical effect of his study-fire rendered figure and distance, stubborn in other hands, plastic in his own.—A dangerous innovation appears to be made in the projection of the sea-coast, from Carnfore Point to the western extremity of Kerry, which, for the benefit of navigation, should be verified: in this, we believe, he follows Mr. Murdoch Makenzie, to whom he does not pay acknowledgments equal to his obligations.—We are happy to hear, that Taylor, who in conjunction with Skinner, published the roads of Ireland from actual measurements, is engraving a map of that kingdom. Expectation anticipates much certainty and pleasure from his abilities. His maps of Kildare and Louth, are justly admired. And Mr. William Beauford, of Athy, has
nearly

nearly finished an Irish Atlas, on the plan of Cary's map of England.

Dr. Beaufort's topography and ecclesiastical state of Ireland, given in his Memoir, is but the skeleton of a larger work, which he announces in his Preface. It has been usual, of late, for authors to give their works by piece-meal, or in meagre sketches: the practice appears to us disingenuous, to say no worse of it. In the present case, the public pays half a guinea for an epitome to be met with in every book of geography and travels, from Giraldus Cambrensis to Richard Gough. Lest the Dr. should trench too far on his reserved performance, he ekes out his slender volume with a list of round towers, with extracts of Irish exports, and a glossary of Irish words. We wonder our author did not mention the increasing magnitude of Dublin, and the price of potatoes, both being as much connected with his subject as his round towers and exports. In a word, we can perceive nothing new in the Dr.'s publication but his Index, or Topographical Nomenclature, that is really useful.

Before we conclude, we beg to leave to recommend to our author, if he proceeds with his design, to print correctly the present registry of each diocese, and to compare them with the 'Valor beneficiorum Hibernicorum,' published about half a century ago by the bishops and judges in Ireland: these will exhibit, at one view, the ecclesiastical state of Ireland at the Reformation; for the old Valuation was formed from the papal tax-rolls; and also the present number of benefices, unions, and impropriations. An able antiquary, from these and other documents, will be enabled to throw much light on the church-history of Ireland; a subject at present involved in great obscurity. We hope, hereafter, to recognise some sparks of the genius of his uncle, Mons. de Beaufort, the excellent author of 'La Republique Romaine.'

M O N T H.

MONTHLY CATALOGUE.

P O L I T I C A L.

Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe. By William Black, M. D. 8vo. 2s. Debrett. 1792.

IN the whole circuit of human affairs there is nothing more delusive than political speculation. It is scarcely more than seven months since all Europe were agreed that France must of necessity not merely be 'trampled upon,' but overwhelmed by the immense armies which had penetrated her boundaries, and almost reached her capital. The beam is now turned, and these conjecturing politicians see ten millions of Amadis de Gaul, &c. &c. who are to lay waste the universe, in the ragged legions of Dumourier and Custine. For our own part, we see no such portents.—These 'aerial armies' are too fine and subtle for the short-sightedness of Reviewers; and as we have no pretensions to the national, and perhaps hereditary, talent for prophecy which Dr. Black appears to lay claim to, we can only say that judging upon the merely vulgar principles of common sense and present appearances, we do not believe that the French are possessed of resources sufficient ever to extend their conquests beyond the Rhine.

The Freedom of France essential to that of Great Britain and Ireland. Addressed to the People of three Kingdoms. By a Gentleman of the Inner Temple. 8vo. 1s. Parsons. 1792.

This author is a professed advocate for the revolution in France, which he affirms it is the interest of these kingdoms to support with all their power. While he considers the present state of that nation as essential to the freedom of Great Britain and Ireland, he ought to have explained by what means the two islands have maintained their liberty during the long period that has elapsed since the institution of monarchical government in that country.

Areopagitica; a Speech for the Liberty of unlicensed Printing, to the Parliament of England. By John Milton. 8vo. 1s. Blamire. 1792.

The publisher of this tract observes that it has not, to his knowledge, been ever before reprinted separate from the author's other prose-works. We can at least answer for one edition, which some years ago was published in a cheap form, annexed to archdeacon Blackburne's Remarks on Johnson's Life of Milton, and, if we mistake not, we have heard of other editions.

This tract is so exceedingly well known, that all commendation of it must be superfluous.

Six

Six Essays on natural Rights, Liberty and Slavery, Consent of the People, Equality, religious Establishments, the French Revolution, which were greatly approved, and have been in much Request since their original Appearance in the Public Advertiser. 8vo. 1s. 6d. Robinsons. 1792.

These Essays, relative to the political doctrines which have for some time been agitated, made their first appearance in the Public Advertiser, and are now republished conjunctly. They are sensible, well intended, and evince the author to have a regard for the peace and constitution of the country.

A calm Examination into the Causes of the present Alarm in the Empire. By a Friend to his King and Country. 8vo. 2s. 6d. Bew. 1793.

This pamphlet consists of detached speculations on different subjects: viz. parliamentary reform, associations for the preservation of property, religion, oratory, the law, republicanism, Ireland, equality, patronage, and final ideas. The title of the production in no way corresponds either with any of the sections, separately considered, or with the whole as an aggregate. Instead of an Examination, we are presented only with arbitrary opinions, which seem rather to be suggested by the author's ingenuity, than deduced from fact or observation. Amidst professions of impartiality, in general well supported, he seems, on some occasions, to be influenced by prepossession; and where he treats of public characters, his conceptions are so much involved in indications and contra-indications, that we are induced to question the sincerity of his sentiments, even when apparently most decisive.

Happiness and Rights. A Dissertation upon several Subjects relative to the Rights of Man and his Happiness. By R. Hey, Esq. 8vo. 3s. Stockdale. 1792.

(Abridgment.) *Happiness and Rights. Some Points plainly treated, relating to the Rights of Man and his Happiness. By R. Hey, Esq.* 12mo. 6d. Stockdale. 1792.

Mr. Hey, in calm persuasive language, explains in a true and accurate light, the subjects of 'society and government' — 'constitutions' — 'representations' — 'equality, right and property' — 'liberty and slavery' — 'dignity and submission' — and 'happiness.' We have seen nothing on so extensive a scale, equally judicious and satisfactory. We would recommend the work to the attention of every reader; for every one may receive instruction from it, or perceive some subjects placed in a new and clearer view. On the whole, however, we prefer the abridgement.

Reasons for Contentment; addressed to the labouring Part of the British Public. By W. Paley, M. A. 8vo. 2d. Faulder. 1793.

These reasons are unanswerable; and deserve to be perused by every restless

restless labourer who has caught the fashionable mania of innovation.

An Address to the disaffected Subjects of George the Third, by the Grace of God, of Great Britain, &c. King, Defender of the Faith, &c. &c. 8vo. 6d. Brown. 1793.

Our author's loyalty and good intentions are unquestionable; but abuse will not recal the wanderer to his duty; nor will his arguments, taken from the Old Testament, (which are not, indeed, in themselves unanswerable), affect those who deny all Revelation. The other metaphysical distinctions are, in every respect, beyond the reach of those to whom they are addressed; for the 'disaffected' are only found among the *restless*, the *inconsiderate*, and the *ignorant*.

Political Essays, addressed to Philo, and interspersed with Constitutional Disquisitions on the wild Prospect of imprescriptible Rights—imprescriptible Liberty, &c. The Whole calculated by Means of rational Dissertation, contrasted with irrational Freedom and ideal Right; to promote a seasonable Revolution in Favour of good Order, real Liberty, industrious Occupation, and the general Welfare of all British Subjects. By Martinus Modernus. 8vo. 2s. Wilkins. 1793.

These Essays are devoted to an investigation of the remarks contained in the Rights of Man, respecting the British form of government. The author examines the subject in a plain, argumentative, and candid manner; and, though sometimes more diffuse than may be thought necessary, he clearly refutes the principal observations advanced in that invidious production.

The present State of the British Constitution, deduced from Facts. By an Old Whig. 8vo. 6d. Jordan. 1793.

The design of this author, though not positively expressed, may be understood to intimate the expediency of a parliamentary reform. He acknowledges the excellence of the British constitution, in the organization, and mutual controul, of its different parts; but he endeavours to show, from the distribution of posts of honour and emolument, that the influence both of the crown and the aristocracy preponderates too much in the nation. We only wish politicians to be careful of not injuring the balance, in their attempts to establish its perfection.

The Necessity of a speedy and effectual Reform in Parliament. 8vo. 1s. 6d. Johnson. 1792.

It is not uncommon for an object to be frustrated by the conduct of those who pursue it with more zeal than discretion; and this, we fear, is the case with that urged in the pamphlet now before us. When Mr. Philips affirms the *necessity* of a *speedy* and *effectual*

effectual reform in parliament, he seems to insinuate the existence of such a general spirit of discontent, on that account, as by no means prevails in the nation. A spirit of sedition, indeed, excited by private incendiaries, has been, for some time, undoubtedly, too obvious in different parts of the country; but this, so far from being justly ascribed to any defects in the present mode of representation, is abetted only by those who wish for a total subversion of the British constitution of government. However much we may agree in opinion with this author respecting particular parts of the plan of reform which he proposes, we cannot accede to the idea, that, in the present situation of public affairs, the execution of it could be attempted with safety, much less with advantage, to the state. There seems, besides, to be greater reason for dreading such an attempt, as Mr. Philips' plan would have a strong tendency to bring into parliament a number of needy, mean, and ambitious men, who might be utterly incapable to discern or promote either the domestic or foreign interests of the nation. That such an apprehension is not imaginary, may be clearly evinced from the proceedings of the French national convention, which is chiefly composed of members resembling the class abovementioned. On the whole, though a plan of reform, digested with political wisdom, and executed with moderation, ought not, we readily acknowledge, to be deferred to the Greek calends, so neither ought it to be precipitated with a degree of zeal, which might not only pervert the judgment, but affect the tranquility of the public.

A short Address to the Public, on the Practice of cashiering military Officers without a Trial; and a Vindication of the Conduct and Political Opinions of the Author. To which is prefixed, his Correspondence with the Secretary at War. By Hugh Lord Sempill. 8vo. 1s. Johnson. 1793.

The late dismissal of lord Sempill from the rank which he held in the army, is generally known to the public. In this pamphlet, his lordship gives copies of the letters which passed between him, the secretary at war, and some others, concerning that transaction. He complains of having been superseded without a formal enquiry into his conduct; which, he professes to think, has always been consistent with his duty as an officer and a citizen. Though the cause of lord Sempill's dismissal is not specified, we may clearly perceive, from his address to the public, that it has been of a nature unconnected with his military conduct. It was the advice, he tells us, of a *learned friend*, to publish a declaration of his political principles; and this he has done in a manner that exhibits them, indeed, without disguise:

Qui Bavium non odit, amet tua carmina Mævi.

In the mean time, lord Sempill has been permitted by his majesty to receive, from the officer who should be appointed to the vacant lieutenancy, the regulated value of that commission. Should his lordship ever be restored to any rank in the army, we hope he will have the prudence to reserve his ardour for opportunities when he may display it, with the approbation of his sovereign, in a military, and not a political capacity.

Thoughts upon our present Situation, with Remarks upon the Policy of a War with France. 8vo. 2s. Stockdale. 1793.

This writer triumphs in the vigorous and constitutional means employed by administration for counteracting the designs of incendiaries; and he endeavours to animate his readers with a prospect of the success, which there is reason to expect from a war with France, if the violence of the national convention, and the honour of Great Britain, should render that step unavoidable. The author's observations are, in our opinion, well founded, and seem to coincide entirely with the general sentiments of the nation.

An Extenuation of the Conduct of the French Revolutionists, to the 14th of July, 1789, the 10th of August, and the 2d and 3d of September, 1792. Being a cursory Answer to the manifold Misrepresentations industriously circulated to injure the general Character and Principles of a long oppressed People. By Charles James. 8vo. 1s. Symonds. 1792.

Our author was judicious in attempting rather an extenuation than a justification of the French Revolutionists, as we cannot help thinking the latter utterly impossible. Mr. James, however, in our opinion, has not taken the proper means of even apologising for the late enormities committed in France. His pamphlet consists of a series of facts illustrative of the abuse of despotic authority in that country under the old government; but surely one abuse does not excuse another; and if despots put men illegally to death, it does not follow that the champions of liberty have a right to do the same.

If we understand the principles of liberty, its basis is social justice, and wherever justice is violated, liberty is violated also. Those who contend for the *rights of man* (a phrase which has been undeservedly ridiculed), cannot, without a most direct violation of their principles, suppose any party excluded from these rights. If this be true, has there been a more flagrant invasion of the *rights of man* than in the transactions of last summer in Paris?

It is not our wish to apologise for despotism; and when we read such facts as the following, we cannot help (without excusing the barbarities of the French) partaking in our author's indignation.—We hope, however, that the horrid picture is overcharged.

‘What

‘What must the candid think, when they learn from undisputed facts, that the Austrian troops were not satisfied with mere destruction, but that several privates succeeded each other in the foulest acts of unremitted lust? When they hear that after the wives of murdered patriots had been forced to gratify their inordinate wishes, some were ripped from the womb upwards to the neck, in the sight of their husbands; and others, in the same horrid state of violated chastity, were reserved to witness the butchery of their friends and children? (the letter of whom had their legs burned off against hot-stoves.) Will not these acts be found as cruel, as the decapitation of a princess convicted of treachery, but not insulted till she was incapable of pain? Or the immediate extermination of men, who were betraying their country into the hands of Austrians, because the *lilies* were to be rescued from pollution? There are innumerable proofs of the most unprecedented cruelty which would add to the list of the crimes of tyranny, the horrid and black subservience of disgraceful slavery; these must be passed over, as they would swell the comments on this hasty, but unbiassed publication, beyond the intended limits. One instance, however, (since the emigrant ecclesiastics are busy in disseminating fabricated cruelties throughout England) may not be superfluous. When the Imperial party obtained the superiority in Brabant, a young man of some respectability, through the artful accusation of a fryar, on the score of his having spoken ill of the Virgin Mary, had his head literally severed from his body with a saw. This was executed in the presence of his accuser, not with the first impulse of ungovernable rage, but with the calm composure of gratified barbarity. Lest it should be contradicted or disbelieved, the writer further declares that he has within the last six weeks been upon the spot, and is in possession of the unfortunate individual’s name and connections.’

An Exposure of the domestic and foreign Attempts to destroy the British Constitution, upon the New Doctrines recommended by a Member of Parliament, and of his Majesty’s Privy Council. 8vo. 2s. Stockdale. 1793.

From the title of the present pamphlet we expected a detail of facts, either publicly known, or first promulgated by the author; but in this we have been disappointed. His object is only to evince the excellency of the British constitution; to which he professes to be a zealous and loyal adherent.

A serious Address to the Free-Born Sons of Britain. 8vo. 1s. Shepperson and Reynolds. 1793.

This production, we are told in a Preface, is the first attempt of a young man not yet arrived at the age of twenty-one. His
remarks

remarks are plain, well-founded, and proceed, it is probable, from motives of genuine patriotism. But, though we mean not to disparage his abilities, as an adventurer in politics, we think his time might be employed on objects equally honourable to himself, and more advantageous to the public, than in brandishing the sword of controversy against a seditious writer, whose principles are now generally reprobated, and whose arguments are destitute of foundation.

Five Minutes Advice, to the People of Great Britain, on the present alarming Situation of Public Affairs: in which the good Policy of immediate Hostilities with France is candidly investigated. By a Citizen of London. 8vo. 6d. Robinsons. 1792.

This author assures us that he is neither a leveller nor a republican; but that he utterly condemns the idea of a war with France, on account of the taxes it may occasion; a circumstance which the *honest* Citizen considers as of much greater importance than an open infringement even of national faith and honour.

Liberty and Equality; treated of in a short History addressed from a Poor Man to his Equals. 8vo. 6d. Hookham and Carpenter. 1792.

The author of this narrative endeavours to illustrate, by example, the consequences which might result from the absurd modern doctrine of universal equality among mankind. The plan he pursues is diffuse and fantastic, but well intended.

A Dialogue between Wat Tyler, Mischievous Tom, and an English Farmer. 8vo. 6d. Stockdale. 1793.

The first two personages in this Dialogue endeavour to tamper with the Farmer on the subject of the British government, which it is their wish to subvert; but his good sense and loyalty proving equally invincible, they despair of succeeding in their seditious attempts to excite discontents in the nation.

An Honest Briton's Advice on the present Situation of Public Affairs. 1d. Taylor. 1792.

Against one principle only in this publication we would guard our readers.—God forbid that any people ever should be the *natural enemies* of another! God forbid that man should ever be the natural enemy of man!

What is urged against the absurd dreams of equality, which have been so much spoken of lately, has our approbation. Equality in station and property is only the equality of Bedlam. With such an equality neither arts, knowledge, manufactures, nor industry could possibly consist.

A Let-

A Letter to the People of Ireland, upon the intended Application of the Roman Catholics to Parliament for the exercise of the elective Franchise. From W. Knox, Esq. 8vo. 1s. Debrett. 1792.

Mr. Knox is calm and dispassionate. Something, he thinks, should be done for the people of Ireland; though their request, in its full extent, seems improper.

The Interest of Great Britain, respecting the French War, By William Fox. 8vo. 3d. Whieldon and Butterworth. 1793.

Since the commencement of the American war, no question has occurred of equal political importance to this nation with that which forms the subject of this pamphlet. We must add too, that we have never seen a political question treated with more shrewdness, sagacity, sound logic, and important information, than in the present instance.

The author is neither a Burkite nor a Painite. He treats the subject of the French revolution with great moderation and perspicuity; and appears a real friend to the commercial interests of his country.

It would be impossible to give any abstract of a pamphlet, where the author has himself condensed his arguments within the smallest compass possible. We shall therefore content ourselves with giving a short extract as a specimen, and with warmly recommending the whole to our readers.

‘It appears then, that this war cannot have been projected for any of the avowed purposes; certainly not to keep principles out of this kingdom, which were in it before the French revolution took place, and will still exist, whether the French government stand or fall. The war cannot be intended to restore the old government of France, for that event, if practicable, would be exposing ourselves to a known evil. It cannot be intended to give France a good government, for that would be injurious to our trade and manufactures; nor a bad one, for that we are told she has already. It is hardly intended to engage in war, to block up Antwerp from our own shipping; nor to prevent Germany, Italy, Russia, or China, from being republics: which can certainly do us no hurt. And a war can hardly be intended for securing the liberty of the Genevese, the snowy Alps to Sardinia, or the castle of St. Angelo to the pope. We are hardly going to mount our Rozinante, to redress all the wrongs, and engage all the wind-mills in the world.’

The author appears to be a staunch friend to Mr. Pitt, and those branches of administration which are connected with him; but to entertain strong suspicions of some other persons of rank at present connected with the court.

A Letter from his Grace the Duke of Richmond to Lieutenant Colonel Sharman, Chairman to the Committee of Correspondence appointed by the Delegates of forty-five Corps of Volunteers, assembled at Lisburn in Ireland; with Notes. By a Member of the Society for Constitutional Information. 8vo. 1d. Johnson. 1792.

This Letter is a strong proof how men's opinions vary with circumstances:—and it is archly republished at the present time, when the duke appears among the opponents of the reform he so strongly supported formerly. We cannot help thinking, however, that the public are rather wearied with this continual dinning in their ears 'a parliamentary reform.' Indeed, in the present convulsed state of Europe, and when Great Britain herself seems on the eve of war, such topics are scarcely interesting.

CONTROVERSIAL.

A Dialogue between a Churchman and a Protestant Dissenter. 8vo. 6d. Rivingtons. 1792.

The dispute is not impartially conducted, and concludes in a manner a little unfair. Would you, says the Churchman, consent to the repeal of the test-act, if you were not a Dissenter? The question, we think, is too close; though, perhaps, it might often put an end to a controversy on this subject.

An Answer to Paine's Rights of Man. By John Adams, Esq. 8vo. 1s. 6d. Stockdale. 1793.

In this pamphlet Mr. Adams replies with calm, candid, judicious, and satisfactory reasoning, to the eccentric arguments, and unfounded assertions, of the author of the Rights of Man. We cannot abridge this Answer, but think that it ought to be made more generally public: one passage deserves to be most extensively diffused, and we shall, on this account, transcribe it.

‘ This class of men (the mob), of whom it is the happiness of Americans scarcely to be able to form an idea, can be brought to act in concert upon no other principles than those of a frantic enthusiasm and ungovernable fury; their profound ignorance and deplorable credulity make them proper tools for any man who can inflame their passions, or alarm their superstition; and as they have nothing to lose by the total dissolution of civil society, their rage may be easily directed against any victim which may be pointed out to them. They are altogether incapable of forming a rational judgment either upon the principles or the motives of their own conduct; and whether the object for which they are made to contend, be good or bad, the brutal arm of power is all the assistance they

they can afford for its accomplishment. To set in motion this inert mass, the eccentric vivacity of a madman is infinitely better calculated than the sober coolness of phlegmatic reason. They need only to be provoked and irritated, and they never can in any other manner be called into action. In the year 1780, they assembled at London to the number of 60,000, under the direction of lord George Gordon, and carrying fire and slaughter before them, were upon the point of giving the whole city of London to one undistinguished devastation and destruction: and this, because the parliament had mitigated the severity of a sanguinary and tyrannical law of persecution against the Roman Catholics. Should these people be taught that they have a right to do every thing, and that the titles of kings and nobles, and the wealth of bishops, are all usurpations and robberies committed upon them, I believe it would not be difficult to rouse their passions, and to prepare them for every work of ruin and destruction. But, sir, when they are once put in motion, they soon get beyond all restraint and controul. The rights of man, to life, liberty, and property, oppose but a feeble barrier to them; the beauteous face of nature, and the elegant refinements of art, the hoary head of wisdom, and the enchanting smile of beauty, are all equally liable to become obnoxious to them; and as all their power consists in destruction, whatever meets with their displeasure must be devoted to ruin. Could any thing but an imperious, over-ruling necessity justify any man, or body of men, for using a weapon like this to operate a revolution in government? Such, indeed, was the situation of the French national assembly, when they directed the electric fluid of this popular frenzy against the ancient fabric of their monarchy. They justly thought that no price could purchase too dearly the fall of arbitrary power in an individual, but, perhaps, even *they* were not aware of all the consequences which might follow from committing the existence of the kingdom to the custody of a lawless and desperate rabble.'

The Reason of Man: with Strictures on Rights of Man, and other of Mr. Paine's works. 8vo. 6d. Simmonds. 1792.

Though our author, who is a friend to the British constitution, says little new on this trite subject, and his computation in the note to p. 24, is not the most comfortable, he deserves, on the whole, our commendation.

A Letter to Mr. Bryant; occasioned by his late Remarks on Mr. Pope's Universal Prayer. By Percival Stockdale. 8vo. 1s. Ridgway. 1793.

Mr. Bryant supposed, that the first stanza in Pope's Universal Prayer, implied, as indeed it does, that all the eccentricities of idolatry, related to the worship of one true God, and were only

the errors of wandering imagination, in the expressions of reverence and veneration for him. This assertion, with the impropriety of uniting Jehovah with Baal and Jupiter, which Mr. Bryant also suggested, our author combats. Perhaps Mr. Bryant's censure, though well founded, was too severe, and Mr. Stockdale is undoubtedly too irritable.

S L A V E - T R A D E.

A very new Pamphlet indeed! Being the Truth: addressed to the People at Large. Containing some Strictures on the English Jacobins, and the evidence of Lord M'Cartny, and others, before the House of Lords, respecting the Slave-Trade. 8vo. 3d. 1792.

Old Truths and established Facts, being an Answer to a Very new Pamphlet indeed! 8vo. 2d.

The author of the former of these productions, by a stratagem scarcely defensible, even in controversy, endeavours to join the present levellers with the abolitionists of the slave-trade. He chiefly employs the stale arguments of numerous combatants in this dispute; and, in point of originality, the reply is not more respectable.

An Appeal to the Candour of both Houses of Parliament, with a Recapitulation of Facts respecting the Abolition of the Slave-Trade, In a Letter to William Wilberforce, Esq. M. P. By a Member of the House of Commons. 8vo. 1s. Stockdale. 1793.

We hope this Appeal will meet with the success which it deserves; and that, when the mania of the moment is passed away, the legislature will remove the odium from the planters, so unjustly (in general) aspersed. Many have acted from the best motives, but many have, we fear, been misled.

P O E T I C A L.

A Speech at the Whig Club; or, a great Statesman's own Exposition of his political Principles. With Notes critical and explanatory. In Answer to two Letters signed Hon. St. Andrew St. John, and Rob. Adair, published in the Morning Chronicle of Monday, Dec. 10, 1792. A consoling Epistle to Mr. F——, on his late Accident. An admonitory Epistle to the Hon. Tho. Erskine, Attorney-General to his Royal Highness the Prince of Wales. A Postscript to the admonitory Epistle. The Bishop's Wig, a Tale. All published originally in the Sun. 4to. 2s. 6d. Southern. 1792.

This is a very lame imitation of the incomparable humour of our old acquaintance Simkin. It contains much malice, but no wit; having all the roughness of Peter Pindar, without those exquisite touches of fancy and eccentric humour which illuminate his productions. Take the following as a specimen:

' The

' The case being so, I've only to observe,
On Tom Paine's doctrine all our hope depends;
Knock down the fences which the state preserve,
And level all which monarchy defends.'

If after this the reader has any relish for forty-three pages of similar doggrel, he has only to pay his half crown, and may depend, we believe, on receiving the thanks of the publisher.

In justice to the author, however, we must remark, that the tale of the Bishop's Wig is greatly superior to the other parts of this publication.

Advice to the Jacobin News-Writers, and those who peruse them, humbly dedicated and recommended, for Circulation, to the different Associations, to stop the Progress of Rebellion. By Dr. Jonathan Slow, alias Pindaricus. 4to. 6d. Stockdale. 1792.

It is 'Good Advice!' But we will venture to abridge it, though some of the lines seem a trial of skill to bring into rhyme words the most untractable, and deserve a little credit—*Mind your business.*

Bagshot Battle: a humorous poetical Burlesque; designed for the Amusement and Entertainment of Ladies, who were not present at the late Military Evolutions. 8vo. 2s. Printed for the Author. 1792.

A new Batrachomyomachia--the Battle of Fribbles against Geese, Perhaps there may be some meaning and humour in this singular poem; but we have not discovered it, though we have studied it with no little care, in more humours than Father Shandy's beds of justice ever afforded.

M I S C E L L A N E O U S.

Defense de Louis, prononcée à la Barre de la Convention Nationale, le Mercredi 26 Decembre, 1792, l'An premier de la Republique, Par le Citoyen Deseze, l'un de ses défenseurs Officiels. Imprimée par Ordre de la Convention. 8vo. Debrett. 1793.

We have seldom seen, without excepting even the productions of Cicero, so eloquent, so close, and so forcible an oration as this. Indeed we do not scruple to recommend it to our readers as almost a perfect model of forensic declamation. The arguments and proofs of M. Deseze are not less forcible than his language is persuasive and pathetic; and if any thing could have been necessary to convince us of the innocence of Louis, the present publication would not have left a doubt upon our minds.

As the substance of this discourse has been inserted in the newspapers, and other periodical publications, we do not think it necessary to swell this article with extracts. Those who wish to form a fair judgment of the eloquence of the French bar will consult the original.

A De-

A Defence of Louis XVI. Translated from the French. 8vo. 1s. 6d. Nicol. 1793.

This Defence would have appeared with greater advantage, had it not been preceded by the eloquent productions of M. Necker and M. Deseze. It contains many important facts, and some rhetorical apostrophes, of which the following is no uninteresting specimen :

‘ Yet, notwithstanding these strong and cogent reasons—notwithstanding the truth and evidence in favour of an insulted and persecuted prince, whom that nation with unanimous accord had proclaimed king ; this hapless monarch lingers in the silence and obscurity of a prison, within whose dreary walls, and under whose ponderous and massy bolts, are immured his unfortunate consort, and dejected family ! Ill-fated child ! even thy innocence and sweet simplicity cannot preserve you from the inexorable barbarity of your sanguinary assassins ! A sinister voice has already, in loud and savage whispers, pronounced thy hapless unoffending father’s destiny ; the name of Charles is substituted for that of Lewis, and I tremble for the event !’

What must the French nation be, if, after these accumulated justifications it suffers itself to be the dupe of Robespierre, Marat, and the other execrable assassins of the second of September !

Address from several French Citizens to the French People. 8vo. 1s. Stockdale. 1792.

This is an extremely well written pamphlet, the object of which also is to defend Louis XVI. Among other important matter, it contains the best justification we have yet seen, with respect to the defenceless state of the frontiers at the commencement of the war.

Reasons for wishing to preserve the Life of Louis Capet. As delivered to the National Convention. By Thomas Pains. 8vo. 6d. Ridgway. 1693.

It appears from the present pamphlet, that its author has been for some time an officious agitator respecting a change in the French government ; and he seems indirectly to claim a principal share in the abolition of monarchy. Amidst professions of candour, whether real or affected, towards Louis, but deeply tinctured, at the same time, with virulent prejudice and invective, he proposes that the unfortunate monarch should be detained in prison till the end of the war, and then be sent in exile to America.—But the horrid tragedy is now completed, and the unmerited fate of Louis will remain an indelible reproach on the justice, the virtue, and humanity, of a misguided nation.

Critique

Critique on the late French Revolution, in a Speech delivered at the Society for Free Debate at ———. To which are prefixed, Some Remarks on such Societies in general. 8vo. 1s. 6d. Faulder. 1793.

This oration is somewhat singularly introduced by a kind of preface, depreciating in strong terms debating societies. *We* can say, with rather more consistency, that the present specimen is not much calculated to raise our opinion of these schools of eloquence.

C O R R E S P O N D E N C E.

To the AUTHORS of the CRITICAL REVIEW.

‘ Brunswick, in Portsmouth-Harbour, Nov. 14.

‘ GENTLEMEN,

‘ THE publication favoured with your notice proposes, for the prevention of naval sickness, an invention ascribed to its proper author, together with a general use of the diet first recommended by the writer; “plans” that are known to government *not to be adopted in any ship in his majesty’s service*. To these is added a proposal, also new, and originating in the writer, for obtaining essence of spruce *without any expence to the state*.

‘ Beer is not mentioned to exhibit its utility; nor are the effects of “damp” (putrid vapour) introduced to prove that “scurvy” originates in that cause, but to prove the contrary in the prevalence of more malignant disease. The work also evinces the insufficiency of means that are either impracticable in their continuance, or otherwise inadequate to the purification that is necessary. These, instead of being proposed as new plans, are represented to be in customary adoption, and reprobated for their manifested delusion. But though (what can only be ascertained *at sea*) they had been found more efficacious, they do not include the process which the pages adverted to were chiefly written to propose, and which should have given dignity and independence to the inventor; being so effectually calculated to remove the origin of maritime pestilence, and prevent the debility so early subsequent to constrained services.

Sublata causa tollitur effectus.

‘ In recommending the above process, the writer avows his having been preceded by the learned physician, whose remarks on the causes of opposition are occasionally cited. Did he wish to arrogate to himself the plans of others, or to propose (except in their improvement) such as were already adopted, he would not so attentively communicate them to those who are *most acquainted* with naval concerns; every publication on the subject being transmitted to the boards for whose inspection they are chiefly intended.

‘ The

' The thanks of the Royal Society, to which have since been added those of the Royal College of Physicians, were not esteemed otherwise than "complimentary;" but is it not also "known" that such communities would not pay the same attention to every publication that might be "presented to them?"

' I have to request that this explanation to the reply in your last, may be favoured with insertion in your next Review: an indulgence that will not be refused to the author, whose labours for the public welfare you have so often applauded, and where the same causes for perseverance are still in continuation.

' I am, Gentlemen, your most humble and obedient servant,
W. RENWICK.

' P. S. The following typographical errors are observed to occur in my last.

Paragr. 1. line 7; "preventive" should be prevention.

—————3.—————5; the *period* should be a *comma*.'

We have inserted this Letter, according to Mr. Renwick's request, without being able to see that the state of the question is altered. If damps, or putrid vapour, is precluded by methods usually practised (and we *know* that they are so in harbour, nor are the methods, which we have particularly examined, apparently impracticable at sea), the proposal is not new. The making essence of spruce without any expence to the state, would be certainly noticed by the boards to whom, our author truly says, every new plan is communicated. It was not our object in reviewing a literary work; and here we must beg leave to close the Correspondence, adding only, that we had no design to injure Mr. Renwick, and are sorry, if remarks, which we thought truth demanded, should have that effect.

WE are much obliged to a 'Conjunction Disjunctive,' for his lively entertaining letter, though a little unwilling to admit the dangerous precedent of omitting to pay the postage. We think his observation perfectly applicable to the Latin idiom; but by no means to the English. The sentence, we still contend, is correct; but we will admit, if he pleases, that his emendation renders it more elegant, as it avoids an awkward ellipse.

